The Golden Censer

THE

Golden Censer

DEVOTIONS

FOR

YOUNG CHRISTIANS.

BY

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ABRIDGED AND REVISED BY

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"AND ANOTHER ANGEL CAME AND STOOD AT THE ALTAR, HAVING A GOLDEN CENSER; AND THERE WAS GIVEN UNTO HIM MUCH INCENSE, THAT HE SHOULD OFFER IT WITH THE PRAYERS OF ALL SAINTS UPON THE GOLDEN ALTAR WHICH WAS BEFORE THE THRONE."—*St. John.*

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15TH AND RACE STREETS.

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PREFACE.

Here is a book of devotion for Young Members of the Church, and for such as are preparing for its full communion. We have aimed at making it just such a work as we ourself felt the need of at that interesting and solemn period of our life.

We speak little from ourself in this Work, but as we have heard so we speak. Herein are the anointed words of all Christian ages and lands. As there is a history of doctrinal formularies, so there is a history of devotional forms. As doctrines are embodied in Creeds and Catechisms, so devotions are embodied in prayers and hymns. The contents and forms of faith and of worship come down to us in the history of the Church side by side. As there is a language of Theology, so there is a language of Worship; and as he is safest in his faith who confesses it in the language of all ages, so he enters most deeply into the true spirit of worship who offers his devotions in language consecrated by the piety of the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, and of the holy Church throughout all the world.

We deceive ourselves when we suppose that the use of devotional forms endangers the life of piety. As the soul is in the body, lives and acts in it and by it, so is the life of devotion revealed

to us and made to live in us, by means of devotional forms.

That Christians need forms of devotion is evident from the fact that the Church has never been without them. The Jewish Church had them in the time of Christ and before. Our Saviour Himself gave us a form of prayer, and said: "After this manner therefore pray ye." The early Church had them; and the sublimest and most heavenly of them remain in use unto this day. All the Reformers used them in public worship, and the laity used them in their private devotions; and by this mode of devotion their hearts and faith were sustained in the bloodiest martyr periods of the Church!

Knox prepared forms of worship for the Church of Scotland. Twice in the Scottish Kirk did the Presbyterians adopt the use of a Liturgy. Baxter compiled a Liturgy for the Non-conformists. Even Wesley enjoined the use of a Liturgy on his followers. Baxter says: "The constant disuse of forms is apt to breed giddiness in religion, and to make men hypocrites, who shall delude themselves with conceits that they delight in God, when it is but in those novelties and varieties of expression that they are delighted; and therefore I advise forms, to fix Christians, and to make them sound."

In regard to the use of forms of prayer, the worshipper, in the nature of the case, can have no choice. He must use his own language, or the language of another. If he depends on his own, it will gradually grow into a form to him; so that he will use the same language; the same phrases will recur, the same devotional ideas will be expressed, and the same Scripture passages will ever be interwoven with his prayers. Such

prayers, not being formed on a high devotional model, but the fruit of his own limited Christian ideas and experience, will be filled with common-place ideas, if not of cant phrases, and will thus in time become tasteless to himself, and fail to interest, impress, or move the heart.

It is a deception to suppose that a form of devotion, when it is a true one, does not move the heart, and inspire a devotional spirit. It is sometimes said that when these forms have been often used, and become familiar, they fail any longer to interest and stir the heart. Have old, and often used, hymns that effect? Do we tire of the old? Do they fail to move the heart? Do new hymns possess more power over our hearts? These questions answer themselves. All hearts at once exclaim: "The old are best."

Why do we not compose our hymns of prayer and praise as we need them? If it be answered that not every Christian is a poet, then we answer, in like manner, that not every one has the gift of preparing for himself those prayers which are adapted to give expression to the deepest devotional feelings which struggle in his own heart. As we can read and sing hymns devoutly, though they have been prepared for us in the same way, so we can use prayers prepared for us by the highest inspiration of devout and holy men.

It is sometimes said that when the heart is most earnest and devout it will most easily find language of its own in which to express its devotional feelings. The truth is just the reverse. It is just at that time that it will pray in language least original. Our Saviour on the Cross, in that earnest hour, prayed his last prayer in the language of another: "Father, into Thy

hands I commend my Spirit!'' St. Stephen, in his extremity, when being stoned to death, did the same, using the same words. Hundreds of the greatest and best men have prayed their last prayer, while flesh and heart were failing, in the same words. It may easily be observed that those who pray extemporaneously, whenever they become most earnest, naturally fall into some familiar phase of prayer, or some appropriate passage of Scripture. The reason is that, whenever the heart swells with devotion, the intellectual process needed to form prayers falls back. The heart seeks to transcend the processes of the mind. Dying persons generally pray in expressions which they have learned in early life. When we are most devout we instinctively love to sing old familiar hymns; and in like manner, when we feel most deeply the spirit of worship, do we find the best expression for our burdened heart, not in new, but in old language. Swelling waters flow most naturally into the channels that lie prepared.

How blessed are those venerable treasures of devotional forms that come down to us savored by the piety of ages! How like the sound of many waters, and the anthems of heavenly choirs, roll over our hearts those glorious prayers, in which Christians for centuries have lifted up their voices to God in all time of their tribulation, and in all time of their wealth, amid the pains of sickness, and in the hour of death! They seem to have the nerve of a martyr's faith, the buoyancy of a martyr's hope, and the deathless fire of a martyr's love. We feel that their words are not as other words, nor their spirit as other spirits. ''Read the Te Deum!'' said Watson, the Methodist divine, just as he was dying;

"Read the Te Deum; it seems to unite one, in spirit, with the whole Catholic Church on earth and in heaven!"

When we pray in these old-anointed forms, a holy awe and an awful silence seems to fall upon the spirit, as if the shadow of angels' wings were passing over us!

In this book of devotion will be found much of the glorious old. It would conduct the young Christian heart into the silent fellowship of the venerable saints of past ages. Claiming little for ourselves, we can humbly and modestly say: Here are words of high inspiration born in the hearts, and caught from the lips of martyrs, confessors, and saints of all ages, lands, and languages. Sacred associations of faith, hope, love, and penitence, of joys and sorrows, of conflicts and victories, render fragrant every line and word of these solemn old devotions. May the odor of the spiritual incense thus gathered be evermore returned, from thousands of pious hearts, into that Golden Censer in the Angel's hand, and continue to be offered with the prayers of all saints upon the Golden Altar which is before the throne of God and the Lamb!

H. HARBAUGH.

Lancaster, Pa., Oct. 9th, 1860.

EXPLANATORY FOREWORD.

For several generations the Golden Censer has been used by thousands of young people in the Reformed Church in the United States. It is a book enshrined in the memory of many. But it has been felt that an abridged edition, with a few slight additions, might make it more helpful and better adapted to present-day needs. Accordingly the words of the sainted author are left without change except that meditations, etc., are abbreviated. Stewardship of life and possessions and service to others are emphasized in brief selections, and parts which are not considered so important, such as Private Preparatory Liturgy, Devotions in Sickness, etc., are omitted.

It is sent forth with the prayer that the Kingdom of God may be advanced and that young Christians, by its aid, may find the Lord Jesus Christ a living reality and his service an everlasting joy.

RUFUS W. MILLER.

January 7, 1922.

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THE GOLDEN CENSER.

The Still Hour.

Far from my thoughts, vain world, be gone,
Let my religious hours alone:
Fain would my eyes my Saviour see
I wait a visit, Lord, from Thee.

A Christian must be often alone with God. Our Saviour often withdrew from the multitude, and even from the company of His disciples, that He might commune with His Heavenly Father. He is our example.

As far as possible have a place where your regular prayers "are wont to be made." Time will make that place solemn, sacred, and pleasant to you. Though our Saviour prayed elsewhere, yet, when in Jerusalem, He "was wont" to pass His devotional hours in Gethsemene. He felt the power of locality.

Pray at regular times.
If not seven times a day, like David, Ps. cxix. 164.
At least three times a day, like Daniel, Dan. vi. 10.
If not at length, like Solomon, I Kings viii. 22-53.
At least with brevity, like the Publican, Luke xviii. 13.
If not all night, like Christ, Luke vi. 12.
At least evening and morning.

Pray in a reverent position.
Pray in a devout frame of mind.
When alone, pray in an audible voice.

Besides your regular times of devotion, cultivate the habit of what is called ejaculatory prayer. That is, accustom yourself at all times, and in all places, to lift up your heart to God in brief sighs or sentences. This you can do when you walk, or rest, when you work by day or wake at night, alone or in company. Do this especially when you suspect danger or temptation nigh.

Read the Scriptures with your regular devotions

When alone sing a hymn with your prayers.

Let self-examination be part of your exercises in the still hour.

Meditate before you pray, and also at proper pauses during your prayer. Meditation is necessary to incite in your heart the spirit of prayer, and to make it devout and hearty.

Pray with a forgiving spirit. "Forgive, if ye have aught against any: that your Father also which is in heaven may forgive you."

Pray in faith. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Every right prayer is certainly answered, though it may not be at the time you think, nor in the way you desire.

Pray in the name of Jesus. "Whatsoever ye shall ask in My name, that I will do."

"No man cometh unto the Father but by Me."

Birthday Anniversary

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Born

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Prayer

ALMIGHTY GOD, the Father and Maker of all things, whose goodness has ushered me into the mystery of my present being, and whose blessed providence has watched over me ever since I was born; I praise and magnify Thy glorious Name for this Thy great goodness toward me; most humbly beseeching Thee that I may be taught to number my days, and apply my

heart unto wisdom; that I may know to what end I was born, and had both body and life given me, even to serve Thee, the living God; that I may bewail my sinful years past, and spend the rest of my time here in a godly, righteous, and useful life; that as I have now finished.....years of my life here by Thy favor, so I may continue and finish up the remainder of my allotted days in Thy love and fear, and kindly service to others; and that as Thou didst, as on this day, give me being to live here a little time, so Thou mayest at the last day give me an entrance into Thy heavenly kingdom, to live with Thee for ever and ever; through Jesus Christ our Lord. Amen.

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C. Sterner, D.D. Pastor

Anniversary of Baptism

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Baptized

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Prayer

O LORD, heavenly Father, Almightly and everlasting God, who of Thine infinite goodness toward me, when I was born in sin and weakness, didst vouchsafe that I, as on this day, should be born again of water and the Holy Ghost, and thereby put on Christ, become a member of Thy Church, and an heir of eternal life; for this inestimable favor, O Lord, I do extol the abundant riches of Thy glorious

grace; and in the sight of Thy holy angels, and of all the company of heaven, I now renew that sacred vow, which was made in my name, to forsake evil and sin, and to live, as a Christian ought to do, in obedience to Thy holy faith and commandments. I most humbly and heartily beseech Thee, of Thy great mercy, to pardon all further breaches of my solemn promise, and to endue me with the assistance of Thy Holy Spirit, that henceforth I may walk worthy of that blessed estate into which Thou hast called me; and, keeping myself unspotted from the world, may lead a life of good doing, as Jesus Christ did, and may I also rise with Him unto newness of life here, and unto glory, honor, and immortality at the last day, through the same Jesus Christ, Thy Son, our Lord; to whom, with Thee, and the Holy Ghost, be honor and glory, world without end. Amen.

PART I.

Preparation for Confirmation.

Jesus came to redeem all by Himself; all who, through Him, are born again unto God: infants, little children, boys, young men and old. Therefore He passed through every age: For the Infants He became an infant, sanctifying the infants; among the little Children He became a little child, to sanctify those who are of this age, and at the same time to present to them an example of piety, uprightness, and obedience; among the Young Men He became a young man, that He might set them an example and sanctify them to the Lord.

IRENAEUS.

PREPARATION FOR CONFIRMATION.

I.

MEDITATIONS FOR BAPTIZED YOUTH.

The Holy Child Jesus.

The holy child Jesus! What is this I read of Thee:

And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.—Luke ii. 40.

Of Thine infancy, Lord Jesus, this is said! From the time of Thy circumcision, when Thou wast eight days old, from that time Thou didst grow, and wax strong in spirit, filled with wisdom; and the grace of God was upon Thee. Why is this said? but that Thine childhood may be a pattern to me, and to all children.

In my Baptism I was dedicated to Thee, Lord Jesus, that from that time forth I might grow up in Thee. I was solemnly consecrated to Thee, Holy Jesus, that I might, by Thy grace, through every change of growth, be moulded into Thine own image from grace to grace.

Little is said of Thine infancy. But how blessed is that little! These few words hold up before us, Thee, as the Holy Child! Lovely in-

fancy! Beautiful childhood! O may the blessed picture of Thy holy childhood charm my heart, and the hearts of all children. Yes, Lord Jesus, Thou didst become a little child for little children, that Thou mightest be to them an example of piety and obedience. Thou didst pass through this period of life a holy child, to show forever that from Thee children may obtain grace to grow up in piety from earliest life.

Everlasting thanks to Thee, Lord Jesus! I need not first grow up in wickedness, and then painfully return, with blemishes and scars on my soul, to undo with sorrow what has been done in sin. I need not learn to neglect and hate Thee first, and then afterwards to seek and love Thee. I may grow up in piety, so as not to be able to remember a time when I did not love and serve Thee.

FIRST MEDITATION.

I Am Baptized.

I am baptized! According to Thy command, Lord Jesus, have I been baptized. In the name of the Father, and of the Son, and of the Holy Ghost, have I been baptized.

I am baptized! Soon after I was born, my parents, with a pious love, devoted me to Thee, my Saviour. Like the little children whom Thou didst take into Thine arms and bless, I could not come to Thee myself, and hence my parents brought me. Thanks to Thee, Lord Jesus, that no one forbade them to bring me; and that Thou hast said, Suffer the little children to come unto me.

Like those little children, I could not choose, nor seek, nor desire to come to Thee. Still less could I actually come by repentance, by faith, by prayer, by the personal use of means and ordinances, or by obedience to Thy commands; but my parents could bring me; and in bringing me they acknowledged my sinful nature, and my need of a Saviour. They believed in my name, as the woman of Canaan did for her daughter, and the centurion for his servant. They prayed for me. They obeyed and used the appointed means and ordinances for me. This Thou didst accept at their hands in my behalf; and in answer to their pious act and desire, didst vouchsafe to me the blessing of Thy holy baptism.

I cannot remember my baptism. But this does not rob me of the blessing contained in it, and that flows to me from it. I do not remember

that my parents nursed and protected me; cared for me, clothed and fed me. Many other good and kind acts, necessary to my health and growth in body and mind, they did for me in my infancy. The remembrance of them is gone, but their blessed effects remain. Merciful are all Thy ways, O Lord my God! Behold, Thou art found of them that sought Thee not! Herein is love, not that I loved God, but that He loved me.

I am baptized! Though I do not remember it, my parents have reminded me of it; and Thou, my Heavenly Father, hast not forgotten it. It was not my act to Thee; it was Thy act to me. Thou hast been a God to me, according to Thy promise. Thou hast remembered Thy holy covenant; forever blessed be Thy name!

SECOND MEDITATION.

I Am in Covenant with God.

I am in covenant with God! In my baptism God established His covenant with me. It is His covenant with me. As He appointed the rainbow as a token to Noah and all who came after him, that He would nevermore destroy the world by a flood; and as He appointed circumcision as the token that He would be a God to all who accept of this covenant seal; so He has appointed holy Baptism as a sign and seal that He will be a God to all who are baptized in His name. By this token He knows me as His child; and by virtue of this covenant He will bless and keep me.

Yes, merciful Heavenly Father, all that Thou

hast promised to do for Thy baptized children, Thou wilt surely do. What Thou hast made Baptism, that it is to me; what it signifies that Thou givest, by virtue of it. Devoutly will I hear and believe what Thou sayest in Thy holy Word concerning it. "He that believeth and is baptized, shall be saved." I am baptized, and I also believe. Lord, help Thou mine unbelief. Increase my faith. Thou hast confirmed Thy love to me by Thy holy covenant; I also dedicate myself to Thee by my vow.

THIRD MEDITATION.

The Washing of Regeneration.

Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.—St. John iii. 5.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.—Tit. iii. 5.

I have been born of water; grant me, also, to be born of the Spirit. I have received the "washing of regeneration;" grant me also the "renewing of the Holy Ghost." As Thou hast vouchsafed me the one, Thou wilt not withhold the other. As Thou hast connected the two in Thy holy Word, Thou wilt connect them in my blessed experience. What Thou hast begun in the "washing of regeneration," Thou wilt complete by the "renewing of the Holy Ghost."

FOURTH MEDITATION.

The Remission of Sins.

Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts xxii. 16.

Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts ii. 38, 39.

The promise is to me! Blessed promise! I am baptized for the remission of sins. Christ has appointed this external washing with water, adding thereunto this promise, that I am as certainly washed, by His blood and Spirit, from all the pollution of my soul, that is, from all my sins, as I am washed externally with water, by which the filthiness of the body is commonly washed away.''* To be washed by the blood and spirit of Christ, is to receive of God forgiveness of sins, and also, to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin, and lead holy and unblamable lives.†

FIFTH MEDITATION.

The Gift of the Holy Ghost.

"Ye shall receive the gift of the Holy Ghost."

Before Thy departure, Lord Jesus, Thou didst

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* Heid. Catechism, Ques. 69.
† Heid. Catechism, Ques. 70.

say to Thy sorrowing disciples: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you" (St. John xiv. 16, 17). Now Thou dost declare to us that all who are baptized shall receive this gift of the Holy Ghost. The world cannot receive Him; but He dwelleth with us, and shall be in us! This promise Thou hast gloriously fulfilled to me. I can call to mind that from my childhood, as far back as my memory can reach, the good Holy Spirit has been with me, and in me. He has often earnestly warned me against the evil, and sweetly allured me to the good.

The unbaptized in the world may have felt the workings of a natural conscience, and heard it inwardly speaking to them when the law of God has been violated; but besides a natural conscience, Thou hast given to me the Holy Ghost, not only to reprove me when I transgressed Thy laws, but also to urge me to accept the offers of Thy gospel. Conscience can only threaten when we sin, but cannot point and draw us to the remedy. It can make us tremble before Mount Sinai, but cannot make us melt, and weep before the cross. This Thy Holy Spirit alone can do; and He has done it for me, ever since my childhood. Blessed be Thy name, Lord Jesus, for my baptism, and the gift of the Holy Ghost!

SIXTH MEDITATION.

Burial and Resurrection.

Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. vi. 3, 4.

By my baptism I have been buried with Thee, Lord Jesus, into the death of sin; and from it I shall arise with Him into the life of grace.

Just as Thou, Lord Jesus, didst go down into death, and rise from it; so, in my baptism, my old nature has gone down into death, and my new nature in Thee has revived. As Thy burial was the turning point between Thy earthly and heavenly life—between Thy humiliation for our sins, and Thy glorified life in the resurrection—so my burial in baptism was the turning point between my spiritual death and spiritual life. Then sin began to die, and then grace began to live.

Before my baptism I had only the life of nature, doomed to death; but after it I have the Holy Ghost, who is the Lord, and Giver of life. Now what has been born of the flesh also begins to be born of the Spirit.

"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." (Col. ii. 12).

"We conclude, therefore, that we are baptized into the mortification of the flesh, which commences in us at baptism, which we are to

pursue from day to day, and which will be perfected when we pass out of this life.''*

SEVENTH MEDITATION.

Putting on Christ.

As many of you as have been baptized into Christ, have put on Christ.—Gal. iii. 27.

What saith the Spirit here? What is it to ''put on Christ?'' The holy Apostle elsewhere says that in the resurrection the corruptible body shall ''put on'' incorruption, and the mortal shall ''put on'' immortality. This ''putting on'' of incorruption and immortality must mean, that we shall be put in possession of incorruption and immortality, and live in it. So to ''put on Christ,'' must mean to possess Him, and live in Him. St. Paul also elsewhere says: ''Put on the new man, which after God is created in righteousness and true holiness'' (Eph. iv. 24), by which he means to say, that they should seek to be inwardly ''renewed in the spirit of their mind.'' So, to ''put on Christ,'' must mean to have Him as our life, our strength, and power of salvation. It must mean, too, a life devoted to the good of others. As many as are baptized into Christ, are thus in Him, and have put Him on. Glorious grace! to have put on the new life of Jesus Christ, my Lord!

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* Calvin.

EIGHTH MEDITATION.

I Am a Member of the Church.

I am a member of the Church by virtue of my baptism. "Baptism was appointed to be the sign of our entrance and reception into the Church. Baptism, in separating and distinguishing the members of the Church from the rest of mankind, connects and unites them with the Church, and with one another."*

For by one Spirit are we all baptized into one body.—1 Cor. xii. 13.

Baptized into one body; that is, into the Church which is the Body of Christ. As it brings me into covenant with God, it brings me into the family of God, which is made up of the children of the covenant. "By baptism, as the sign of the covenant, I have been incorporated† into the Christian Church, and distinguished from unbelievers, as was done in the Old Covenant or Testament by circumcision, instead of which baptism was instituted in the New Covenant." Of the Church I am taught to believe that "I am, and forever shall remain a living member thereof."‡

"Baptism is a sacrament of the New Testament instituted by Christ, which seals unto the faithful, who are baptized in the name of the Father, Son, and Holy Ghost, remission of all their sins, the gift of the Holy Ghost, and their engrafting into the Body and Church of Christ, whilst they, on the other hand, profess that they

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* Ursinus. † Einverlerbet Heid. Catch. Ques. 74.
‡ Idem., Ques. 54.

receive these blessings, and that they ought and will henceforth live unto Him.''*

Though a member of the Church, I am not yet in full communion. I have been made one of the family, but I have not yet been at Thy table, which is spread for Thy children. But I have a right to it; and as soon as I ratify the vows made for me in my baptism, and receive, by the ''laying on of hands,'' the ''solemn benediction of Thy Holy Church,'' I will be admitted to the blessed supper of the Lord.

This solemn step I am now fully resolved to take. O how I long for this blessed privilege! Soon I shall appear as a guest at Thy table, Lord Jesus! Soon I shall feed on the fatness of Thy house, and drink of the river of Thy pleasures. Soon Thou shalt give me to eat of the hidden manna. O for the bread which cometh down from heaven, that I may eat thereof, and never die!

NINTH MEDITATION.

I Am a Christian.

Having been baptized, I am a Christian. Is this so, blessed Saviour? May I call myself a Christian? I feel and know myself to be a sinner, in thought, word, and deed. How then am I a Christian?

It shall be told thee ''why thou art called a Christian.'' Take the words into thine own mouth, and utter them from the heart with thine own lips.

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* Ursinus.

"Because I am a member of Christ by faith, and thus am partaker of His anointing, that so I may confess His name, and present myself a living sacrifice of thankfulness to Him; and also, that with a free and good conscience I may fight against sin and Satan in this life; and afterwards reign with Him eternally over all creatures."*

Blessed be Thy grace, Lord Jesus! In my baptism Thou hast granted me the remission of sins, given me the gift of the Holy Ghost, and made me a member of Thy body, and called me a Christian! Help me to accept, and claim, and live worthily of this great grace.

TENTH MEDITATION.

The Beginning, Not the End.

Though you are thus graciously related to Christ, bear in mind that you are only at the beginning and not at the end of the Christian life. "I beseech you that you receive not the grace of God in vain."

A child is a human being when it is born, but it has yet much to pass through before it is a full-grown person. It may never reach that point. It may destroy itself, or be destroyed by others. Though you are a Christian, you are only a "babe in Christ." The child born must also be nourished. The "washing of regeneration" is only the beginning, and must be followed by the "renewing of the Holy Ghost." Having been planted into Christ Jesus, you must

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* Heid. Catech. Ques. 32.

now grow in grace and in the knowledge of Him.

ELEVENTH MEDITATION.

Growth in Grace.

So is the kingdom of God, as if a man should cast seed into the ground;
And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.
For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.—St. Mark iv. 26-29.

The seed sown into the soil is not yet the harvest. Many influences that we know, and others that we know not, may hinder its growth in the best soil. Not all the blossoms on the tree come to ripe fruit; and there are abortive growths on the best tree. This is a mystery in nature even as in grace; and yet we know that grain can grow to maturity only when planted in the soil, and that fruit can grow and ripen only on the tree. In like manner, by the neglect of your parents, by the neglect of the Church, or by your own neglect, you may fall short, and become a fruitless branch even in the vine, and at last be cut off, cast forth, and suffer great loss!

Though this be so, yet what a blessed thing it is to be in covenant by baptism, and thus to be planted in the soil of the Church! In this position we can say to you: "Believe on the warrant of your baptism. You are grafted into

Christ; claim your position. You have the spirit, you are a child of God; do not live as if you belonged to the devil.'' You are planted into Christ; grow in Him. You have risen with Him; live with Him. You are in the bosom of the Church, the nursing ''mother of us all;'' break not away from her to feed on the beggarly elements of the world. You are in your Father's house, and share in His love; go not away, like the prodigal, to feed on husks in the far country of the world. You are among the children: seek not the bosom of strangers.

TWELFTH MEDITATION.

The Soul's Longings.

You have not only a right to all these glorious blessings of His grace, but the Holy Ghost given to you in your baptism begets in you a desire after them. While you seek to ''work out your own salvation with fear and trembling,'' ''it is God which worketh in you both to will and to do of His good pleasure.''

The holy Scriptures teach, and whoever carefully observes his own experiences and those of others, may know, that persons baptized have stronger and more wakeful religious instincts and aspirations. There is in them a nature more susceptible to the call and approach of grace, than is found in the unbaptized. There is in them that to which St. John refers, when he says, ''His seed remaineth in them''—a seed that will show life when the means of grace are brought to bear on it, as naturally and surely as any natural seed, that lies unseen and silent

in the bosom of the soil, will awake to life when the warm spring sun beams on it, and the genial south wind breathes over it.

You wish to grow into full self-conscious, Christian life. These warm desires that burn in you are kindled by reclaiming grace! Thank "the love of the Spirit" for them! Cherish them more than life itself, and cultivate them as a plant of grace which you expect to bloom forever in the Paradise above.

THIRTEENTH MEDITATION.

The Father's Covenant Love.

Blessed covenant in which you stand! Blessed promises which it holds out to you! Blessed grace which it bestows! Your faithful Father will never forget it—never forget that you are His child. Hear Him:

I will remember my covenant with thee in the days of thy youth, and will establish unto thee an everlasting covenant.—Ezek. xvi. 60.

Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken.—Jer. xxxiii. 20.

As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would no more be wroth with thee, nor rebuke thee.

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.— Is. liv. 9, 10.

This covenant He has made with you in your Baptism. By virtue of it He is your Father,

and you are His child. You may have been a very unworthy and disobedient child; and you may remember, in bitter penitence, how often you have neglected His grace and grieved His Spirit, yet a child is still a child though it has gone far away from its father's house. The prodigal son was still a son when in a foreign land, feeding swine, and desiring husks. Hungry, ragged, and forsaken of all, he was still a son, and his father had still a father's heart toward him, and his arms and house were open for his return.

Though you may have thus wandered, and sinned against a Father's love, call to mind your baptism; and the remembrance of God's unchanging covenant love will give you a warrant, and inspire you with confidence and courage to return. Let the goodness of God, in bearing so long with an ungrateful and disobedient child, lead you to repentance.

FOURTEENTH MEDITATION.

Remembrance of My Baptism.

All repentance of a baptized person is but a return to God's covenant-mercy, signed and sealed in his baptism; and a sure hope of remission of sin rests on that covenant mercy secured to him in that holy sacrament.

All proper repentance of a baptized person is a return to his baptism, as the sure covenant ground on which he may confidently sue for pardon. You may for a time forget the sure foundation, wander from it, act and live unworthy of

it; but the covenant, with its grace, is ever firm, and ever present, as the strong arms of everlasting love beneath and around you, upon which you may ever confidingly fall back for pardon and peace.

II.

MEDITATIONS FOR CATECHUMENS.

The Youthful Jesus.

For youths, Thou didst become a youth, that Thou mightest set them an example, and sanctify them unto Thyself!

When Thou wast "twelve years old," Thy parents took Thee with them to Jerusalem. There Thou didst for the first time enter the temple. Then Thou didst become a "Son of the Law." Then it is again beautifully written of Thee, in almost the same words before spoken concerning Thine infancy: "And Jesus increased in wisdom and stature, and in favor with God and man!" (St. Luke ii. 52).

In this be Thou my example, Lord Jesus.

A lovely youth is Thine, Lord Jesus. When Thy parents returned from Jerusalem, Thou didst tarry behind in the holy city. Charmed with the temple, Thou didst linger among its sacred beauties. Stronger than parental love were the drawings of Thy Father. Thy parents lost Thee, but God's holy temple preserved Thee.

Not in the world wast Thou lost, but in the temple. No curiosities of the streets, no allurements in places of vain amusement and folly detained Thee. The glory of the sanctuary enchained Thy youthful heart.

In this be Thou my example, Lord Jesus.

Among the wise in the temple Thou didst

choose to sit. Wisdom had a charm for Thee. Sitting in the midst of the doctors, both hearing them, and asking them questions. First He hears, then asks. He that hears gathers. I must first hear, then ask, then teach. Lord Jesus, give me earnestness to seek, humility to learn, and piety to practice, wisdom.

This I may do by imitating Thy example, Lord Jesus.

Jesus the youth! Twelve years old. He still increased in "stature." Tender in body, and undeveloped in mind, His young and susceptible being was charmed by the beauty of the sanctuary, and pleased to learn of its teachers!

In this be Thou my example, Lord Jesus.

He increased in wisdom! In Thy divinity Thou wast Thyself the fullness of wisdom, but in our nature Thou didst grow in wisdom like one of us. Thy divinity was not lost when Thou didst assume our nature; it was only limited and shaded by the laws of our human life. O merciful condescension to our infirmities, that Thou mightest in all things be our pattern! Lord Jesus, Thou didst increase in wisdom; how much greater is my need! As Thou dost encourage me by Thy example, O assist me also by Thy grace.

Beautiful youth of Jesus! In favor with God and man Thou didst increase. O charm me with Thy lovely youthful life. From the temptations and sins of youth, O Lord Jesus, deliver me. Possess me by Thy Holy Spirit, that I may seek Thee early, and devote all the tenderness and vigor of my youthful life to Thy blessed service.

Like Thee, may I grow in the four-fold life—body, mind, heart interest in others, and in soul communion with God.

To Thee I now solemnly devote myself as a Catechumen! Hear my vow, Lord Jesus! and assist me, by Thy grace, to keep it unto the end.

FIRST MEDITATION.

The Teacher of My Youth.

O God, Thou hast taught me from my youth.—Ps. lxxi. 17.

Thou hast taught me from my youth. Through my parents, through my teachers, through the pastors of Thy Church, Thou hast taught me. I can neither remember nor tell all the many ways in which Thou hast taught me. But when I think of heathen youth, or see the many youth of ungodly parents around me, who are growing up in ignorance of Thee and of Thy holy religion, I am filled with gratitude for what Thou hast done for me.

Above all, Thou hast taught me by Thy Holy Spirit! He was given to me in my baptism; and all through my childhood, by a "still small voice," He drew my tender heart away from sin, and allured it toward Thee! Everlasting thanks, O heavenly Father, for the gift of the Holy Ghost!

SECOND MEDITATION.

The Hope of My Youth.

Thou art my hope, O Lord God: Thou art my trust from my youth.—Ps. lxxi. 5.

Now I am a Catechumen. Thus far, O Lord

Jesus, Thou hast brought me. If Thou hadst not taught me from my youth, and drawn me by Thy Holy Spirit, I would not now have this desire of being further instructed by the Pastor of Thy Church. For my willingness to be a Catechumen I am indebted to Thy grace, O Thou my covenant God, and Saviour!

In return for Thy love and mercy, I now devote myself to Thee. Even now does my grateful heart utter its solemn vow before Thee. I will earnestly pray for wisdom; I will devoutly study the lessons of faith; I will attentively and devoutly listen to the instructions of my Pastor.

I will avoid all evil companions, and those who seek not to grow in grace and in the knowledge of Jesus Christ.

Daily will I read Thy most holy Word. Daily will I meditate on divine things. Daily will I pray for the helps of Thy grace.

THIRD MEDITATION.

The Guide of My Youth.

Wilt thou not from this time cry unto me, My father thou art the guide of my youth.—Jer. iii. 4.

From this time! From this time, Thou wilt have me cry unto Thee. Solemn and blessed time, when I have become a Catechumen. O Holy Spirit, help my infirmities! for I know not what I should pray for as I ought. Make Thou intercessions for me with groanings that cannot be uttered.

Thou, O my God, givest me words, and invitest me to cry unto Thee as My Father! In this

Thou declarest that I am Thy child. I am an unworthy, and sinful child; but still Thy child. As a father pitieth his children, so Thou dost pity me; for Thou knowest my frame, and rememberest that I am dust. Thou hast assured me that if earthly parents, being evil, know how to give good gifts unto their children, much more wilt Thou, my heavenly Father, give the Holy Spirit in answer to my prayers.

To Thee will I cry, my Father. To Thee will I cry, O Thou Guide of my youth! Thou sayest, Seek ye my face; and my heart replies, Thy face, Lord, will I seek.

FOURTH MEDITATION.

The Monitor of My Youth.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. xii. 1.

Affectionate words! My heart is humbled within me that such words must be addressed to me. Can I forget Thee, my Creator, Preserver, and Redeemer? The angels are glad in Thy presence. The saints above rejoice before Thee without ceasing. All the hosts of heaven, and all the redeemed on earth, call to mind Thy love, in songs of everlasting gratitude. How can I forget Thee, O Lord, from whom cometh down every good and perfect gift!

Yet how prone is my heart to forget Thee! O, how easily does the creature draw my heart from the Creator, who is God over all, blessed forever!

In the days of my youth! Yes, these are the days of danger to my heart. Hope is strong and active. Rainbow glories seem to lie on every object; and even dark clouds that threaten are not seen, when the bright bow of promise attracts the eye only on itself. Earthly joys, like bright, sparkling, morning dew, seem to garland every scene of freshness in the cheerful, hopeful fields of youth which lie around.

O make these ardent youthful hopes centre in Thee! So direct and sanctify my youthful seekings after joy, that they may find that true and lasting bliss which is only found in Thee.

FIFTH MEDITATION.

The Yoke of My Youth.

It is good for a man that he bear the yoke in his youth.—Lam. iii. 27.

Take my yoke upon you. These are Thy words, Lord Jesus. It is good to bear Thy yoke in youth.

By Thy yoke my naturally wild and wayward will must be subdued, and my life trained to obedience and usefulness. It is good that this be done while my nature is yet pliable, and my habits are not yet formed.

It is good for me to be early restrained, and instructed in the way in which I ought to go. For this reason, a kind heavenly Father has placed me under the guard and restraint of parents. For this reason He has placed me under the watchful care of the Church. How good it is that I am surrounded by those who

are older, wiser, and more experienced than I am, that I may be counselled, warned, and instructed. O Lord, give me humility and a submissive spirit, that I may profit by these advantages.

I must now yield myself to the influences which are to aid in turning my life into the right channel. I see that restraints are good and needful to me, and hence I desire to be under them. O may they be means of great good to me!

SIXTH MEDITATION.

The Enemy of My Youth.

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.—II Tim. ii. 22.

Youthful lusts! O how full of danger are they! They come in many forms, from the world, the flesh, and the devil. They come as friends, promising pleasure; but behold, they are full of poison and death! If you yield to them, and follow them, they will first make you their slave, and then their prey.

They allure you into the way of ruin as by a path of roses; but soon you find darkness around you, mire and a gulf before you, and hell beneath you! They are as a pestilence to soul and body. Therefore flee them, even when they beckon to you from a distance. Should they ever come near, haste, O haste away, as did young Joseph from Potiphar's house. Stop your ears from hearing, and shut your eyes from seeing. Fly for your life!

Abhor every impurity. Prayerfully keep your body and soul in temperance, soberness, and chastity. Banish all unclean thoughts from your mind, and immediately check them by prayer when they arise in your heart. Never join in unclean conversation. Never sing, or listen to low and wicked songs. Avoid all corrupting books, and indelicate pictures. Shun all low company, as you would shun hell itself. Promptly call back your desires from all unholy and forbidden pleasures. Always bear in mind that your body is the temple of the Holy Ghost; and that whosoever defileth the temple of God, **him will God destroy!**

SEVENTH MEDITATION.

His Promises to My Youth.

I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

And they shall spring up as among the grass, as willows by the water courses.

One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.—Is. xliv. 3-5.

Blessed promise! given to my parents; but given to them in my behalf. On the seed of the pious Thou, Lord, wilt pour out Thy Spirit. On their offspring Thou wilt bestow Thy blessing. With grateful heart I claim this promise and its blessings as my own.

As willows by the water courses. When all other trees are dry and withering, those by the water courses are fresh and green. Abiding water flows at their roots! The willows—they

are earliest green in Springtime, and longest green in Autumn, and throughout the long hot Summer there are none as fresh and green as they. So shall we be, O Lord of Life, in Thy Church. Those that be planted in the house of the Lord shall flourish in the courts of our God. Perennial, living waters shall flow in my soul from the unfailing fountains of Thy grace; and Thy blessing shall come upon me in unceasing freshness as the dew of heaven.

III.

DAILY DEVOTION FOR THE CATECHUMEN.

Solemn Renewal of Baptismal Vows.

To be used every day, with the Morning and Evening Devotions, from the commencement of catechization till the day of Confirmation.

When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee.—Deut. xxiii. 21.

If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.—Num. xxx. 2.

Vow and pay unto the Lord your God.—Ps. lxxvi. 11.

Offer unto God thanksgiving; and pay thy vows unto the Most High.—Ps. l. 14.

When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed.

Better is it that thou shouldst not vow, than that thou shouldst vow and not pay.—Eccl. v. 4, 5.

Unto Thee shall the vow be performed.—Ps. lxv. 1.

I will pay Thee my vows, which my lips have uttered.—Ps. lxvi. 13.

My praise shall be to Thee in the great congregation: I will pay my vows before them that fear Him. —Ps. xxii. 25.

I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people.—Ps. cxvi. 13, 14.

Thy vows are upon me, O God.—Ps. lvi. 12.

Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows.—Job xxii. 27.

PRAYER.

O Holy, blessed, and glorious Trinity, three Persons and one God, to whom I was dedicated in Holy Baptism, and to whom I am now about to devote myself in confirmation: I desire to renew the solemn vows made in my name at my Baptism, and publicly to ratify and confirm all that my parents then undertook for me.

Possess my heart with such a lively sense of Thy great mercy, in bringing me from the power of Satan unto God: in giving me an early right to Thy covenant, and an early knowledge of my duty; that with full consent of my will, I may devote myself to Thee: so that I may receive the fullness of Thy grace, and be able to withstand the temptations of the world, the flesh, and the devil.

Thy love, O my God, is too wonderful for me; I cannot comprehend it; but my soul stands in awe and adores!

O merciful Father, let not the many and grievous sins which I have committed deprive me of those assistances of Thy Holy Spirit, which, through the instructions of my pastor, and in the solemn rite of Confirmation, I expect in larger measure to receive; since by His blessed help alone I can be made able to fulfil my vows by leading a holy and obedient life.

Prosper me, O Lord my God, in the learning of Thy holy will; graft in my heart the love of Thy name; increase in me true piety; nourish me with all goodness; and of Thy great mercy keep me in union with Thee, and in fellowship with all Thy saints, through Jesus Christ our

Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

O God, who, through Thy holy Apostle, hast declared as unto me, that if I confess with my mouth the Lord Jesus, and believe in my heart that Thou hast raised Him from the dead, I shall be saved: grant me grace, I beseech Thee, at this time, with all my heart to believe unto righteousness, and with my mouth to make confession unto salvation:

I believe in God the Father, etc.

Our Father, etc.

PRAYER FOR A CATECHUMEN.

When you have taken your seat in the catechetical class, and before the regular instruction begins, lift your heart to God in silent meditation and prayer. The following prayer may assist you.

O Lord Jesus, the true light which lighteneth every man that cometh into the world, who hast appointed the ministers of Thy word to teach us to observe all things whatsoever Thou hast commanded; grant me grace, as from the lips of my pastor, to learn of Thee. Reveal Thy holy gospel to me; by Thy Holy Spirit enlighten and instruct me in the knowledge of God and divine things; bless my going out and my coming in, and direct me in all my designs and purposes; help me to study Thy Word, and to do good to others. Prepare me, O Lord Jesus, for the full communion of Thy Church here, and for the enjoyment of Thy presence and glory in heaven, for the sake of Thy blessed merits and mediation. Amen.

IV.

A DEVOUT REVIEW OF BAPTISMAL VOWS.

To be used by the Catechumen every Sunday, or more frequently. This service may also be used after Confirmation, in preparation for the Holy Communion.

FIRST VOW.

I renounce the devil, with all his ways and works.

QUESTIONS FOR SELF-EXAMINATION.

Am I proud?
Do I look down disdainfully on any one?
Am I deceitful?
Am I deceiving any one?
Have I been hypocritical in my words or actions?
Have I rebelled against anything that is good?
Have I entertained wicked thoughts?
Do I really hate sin?
Do I mourn over its motions in my heart?
Does it wound and distress me to see sin in others?
Then cometh the devil, and taketh the word out of their hearts, lest they should believe and be saved—Luke viii. 12.

O God, as man liveth not by bread alone, but by every word that proceedeth out of Thy mouth, let not Satan prevail to take that word out of my heart. Grant me grace always to give earnest heed to the things which I have heard, lest at any time I should let them slip; and from all neglect and contempt of Thy word:
Good Lord deliver me.

Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.—1 Tim. iii. 6.

From all evil and harm; from pride and vainglory; from the power of sin, and the snares of the devil:

Good Lord deliver me.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist, steadfast in the faith. —1 Pet. v. 8, 9.

Help me to be sober, and watch unto prayer that I may go forth in the strength of the Lord; and Thou, Lord Jesus, who didst meet and overcome the tempter in the wilderness, and hast appeared to destroy the works of the devil, make me strong in the power of Thy might. That it may please Thee to beat down Satan under my feet:

I beseech Thee to hear me, O Lord.

We wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Eph. vi. 12.

O Lord, strong and mighty, may I be strong in Thee, and in the power of Thy might, against Satan and his angels. Thou hast all power in heaven and in earth. More are they, that are for me than they that are against me; therefore my soul shall not fear. Clothe me, O Lord Jesus, with Thy whole armor, that I may be able to stand against the wiles of the devil. May I not be ignorant of his subtle devices, who transforms himself into an angel of light; but as Thou makest me strong against his power, so make me wise against all his wiles.

Resist the devil and he will flee from you.—James iv. 7.

In every evil day of temptation furnish Thou me, O Lord, with strength and defence; that having my loins girt about with truth, and having on the breast-plate of righteousness; and my feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith I may be able to quench all the fiery darts of the wicked; and the helmet of salvation, and the sword of the Spirit, which is the word of God; and praying always with all prayer and supplication, I may always recover myself from every snare of the devil, and never be taken captive by him at his will.

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.—1 John iii. 8.

From all the works and ways of the devil; from all sin in thoughts, desires, words, and acts; from its present power and from its eternal consequences;

Good Lord deliver me.

I beseech Thee, O Lord, by the mystery of our Saviour's temptation, to arm me with the same mind that was in Him toward all evil and sin; and give me grace to keep my body in such holy discipline, that my mind may be always ready to resist Satan, and obey the motions of Thy Holy Spirit: through Jesus Christ our Lord. Amen.

SECOND VOW.

I renounce the world with its vain pomp and glory.

QUESTIONS FOR SELF-EXAMINATION.

Do I seek my happiness in the things of this world—in its riches, honors, or pleasures?
Do I think more of these than of my salvation?
Do I ever neglect my religious duties on account of these?
Have I been so taken up in these as to unfit me for religious exercises?
Am I fond of vain amusements?
Do I love extravagant dress and display before others?
Do I avoid all those things in which ungodly persons find their pleasure?
Do I act as if I felt that the world and the things that are in it were passing away?

The devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;
And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
Then the devil leaveth him, and behold, angels came and ministered unto him.—St. Matt. iv. 8-11.

From love of this vain world;
From all unholy desires for earthly pomp and glory; from ambition and pride; from covetousness and avarice;
Good Lord deliver me.
By Thy fasting and temptation in the wilderness; by Thy contempt of earthly riches and glory; and by Thy victory over the subtle charms and proud promises of the devil;

Good Lord deliver me.

What shall it profit a man, if he shall gain the whole world, and lose his own soul?
Or what shall a man give in exchange for his soul?—St. Mark viii. 36, 37.

Almighty and everlasting God, mercifully grant unto me, that all deadly pleasures may be cast aside, and that no interests of earth may rob me of the everlasting bliss of heaven; but rather, may I always be willing to lose my life for Thy sake and the gospel's, that I may find it and keep it eternally: through Jesus Christ our Lord.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James i. 27.

Vouchsafe unto me, O Lord, grace to choose the ways of charity and good works, that being wholly taken up with labors of mercy, I may attain unto glory, and honor, and immortality: through Jesus Christ our Lord.

Whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith.
Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.—1 John v. 4, 5.

Almighty God, who hast brought again from the dead our Lord Jesus, the glorious Prince of salvation, with everlasting victory over hell and the grave; grant unto me power, I beseech Thee, to rise with Him to newness of life, that I may overcome the world with the victory of faith, and have part at last in the resurrection of the just: through the merits of this same risen

Saviour, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

THIRD VOW.

I renounce the flesh, with all its sinful devices.

QUESTIONS FOR SELF-EXAMINATION.

Do I abhor all sins of impurity?

Do I avoid seeing or hearing anything which corrupts the heart?

Do I strive to keep my body in temperance and chastity?

Do I abhor unclean thoughts, and check them by prayer when they arise?

Have I ever joined in immodest conversation?

Have I sung, or listened to, low and corrupting songs?

Do I avoid all corrupting books?

Do I call my desires from all unholy and unforbidden pleasures?

Do I shun all low and evil company?

Do I keep in mind that my body is the temple of the Holy Ghost?

Flee also youthful lusts.—2 Tim. ii. 22.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin.

That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.—1 Pet. iv. 1-4.

From all impure lusts and desires; and from all the deceits of the world, the flesh, and the devil,

Good Lord deliver me.

This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.

Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

And they that are Christ's have crucified the flesh, with the affections and lusts.—Gal. v. 16-21, 24.

O Eternal God, who hast taught us by thy Holy Word that our bodies are temples of Thy Spirit, keep me, I most humbly beseech Thee, temperate and holy in thought, word, and deed, that I, with all the pure in heart, may see Thee, and be made like unto Thee in Thy heavenly kingdom; through Christ our Lord. Amen.

Whatsoever things are pure and lovely, whatsoever things are gentle and generous, whatsoever things are noble and self-forgetful, honorable and of good report, these things, O Lord, grant that I may seek with all my heart: through Jesus Christ our Lord. Amen.

V.

CONFIRMATION.

The doctrine of laying on of hands.—Heb. vi. 2.

Following the example of the holy apostles and those who succeeded them, the Church bestows upon those who have been baptized, either as adults or in their infancy, after they have been properly instructed, the blessing of confirmation, by prayer and the laying on of hands.

The laying on of hands was first practiced as a religious act by devout parents upon their children, whereby they imparted to them the parental blessing and confirmed them in faith and piety.

By the laying on of hands also such as were called to be public ministers in the Church were invested with the authority and grace of the sacred office; and so also by the same solemn act, the apostles of our Lord communicated the gift of the Holy Ghost for the confirmation of believers after their baptism.

Let it be remembered that no human being professes, from himself, to bestow such a grace. Human hands are only the means and the medium—the power is of God. It can only be done in His name, and in dependence upon Him.

It is remarkable that when the apostles laid their hands on any, the act was always preceded by prayer. When our Saviour did it, it was

not so preceded. The reason is plain, and at once evident. Our Saviour had the power in Himself—the apostles had it by gift from God, for which they found it necessary to ask. (Acts iii. 12.)

So now, the gift is through the hands of ordained men, but not from them or by them. Yet in answer to prayer it is bestowed. We must look away from the feeble instruments, to Him who has ordained that through "the laying on of their hands" all needed authority, power, and grace should be freely given.

As it requires prayer on the part of those who administer Confirmation, so also does it require preparedness on the part of those who receive it. Even when Jesus Himself gave a blessing by the laying on of His hands, it had to be received by faith. Even He could only do mighty works to those who believed.

When the apostles gave the gift of the Holy Ghost to those who believed at Samaria, one who was in the gall of bitterness and the bonds of iniquity, also desired it, and would have purchased it with money. He had no inward preparation for it—no faith, no prayerful spirit. To him they said: "Thou hast no part nor lot in this matter; for thine heart is not right in the sight of God." He received not the blessing, because he had not the preparation for it.

Have faith in the ordinance, for it is ordained to communicate a blessing. See that you approach it with an humble, penitent, and believing heart. Once more solemnly review your life. Once more renew your vows. Once more, in the strength of Christ Jesus, renounce the world, the flesh, and the devil. Once more cast yourself down upon your knees before Him, and implore

the help of His grace. Then come with a firm, believing heart, unto the altar of God—unto God, your exceeding joy.

DEVOTIONS FOR CONFIRMATION DAY.

Devotions for the Closet.

They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall never be forgotten.—Jer. l. 5.

The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.—Is. liv. 10.

If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken.—Jer. xxxiii. 21.

A MEDITATION.

Hail, happy morning! In great mercy, Lord Jesus, Thou hast permitted me to see the day on which I am to renew my Baptismal vows, and receive my solemn consecration to Thy blessed service. Hail, O holy day of my soul, day of my Lord, day of grace and salvation such as has never yet dawned on my life, and which I shall never again behold; day of solemn decision for life! As it is a day of hope and joy to my soul, so may it be a day of blessing, and of pleasant remembrances to my life's end!

Before the solemn transaction, I once more call in my thoughts, and pray:

O Lord, my God, I am consecrated to Thee in Thy holy covenant, I will now also devote myself to Thee by a solemn vow. At the thought

of this a new holy feeling streams through my soul! May these hopeful emotions be first-fruits of the blessedness which awaits me at Thine altar, when Thou, by the hands of Thy servant, wilt fully and finally claim me as Thine, and seal me for Thyself.

O Lord, add grace to grace, mercifully granting me in this hour of preparation what may still be wanting to me. Bestow on me a deep sense of my weakness and sinfulness, repentance for the follies of my youth, gratitude for Thy manifold mercy, true faith in Jesus Christ my Saviour, and love for His love. O be strength in my weakness!

Lord Jesus, instruct and direct me by Thy Spirit in this solemn hour. O Holy Spirit, fill me with Thy light and comfort. O eternal Father, receive me as Thy child, and make me Thy heir of the life eternal. Father, Son, and Holy Ghost, deliver me from darkness, sin, and everlasting death.

Lord Jesus, I desire to be Thine in soul and body, in life and in death. Be Thou henceforth my Prophet, to teach me; my Priest to atone and intercede for me; my King, to direct and defend me. Be Thou my way, my truth, and my life.

By Thy mighty grace, confirm and strengthen me in all goodness during the remainder of my life, so that I may not live unto myself, but for Him who died for me and rose again, and so come at last to Thine everlasting kingdom.

Keep me, O Lord, in union and fellowship with Thy Church, of which I am now to be made a complete member, that I may improve all the means of grace vouchsafed in it, and be gathered

at last, with all the ransomed, into the Church triumphant in heaven.

Possess my mind, O heavenly Father, with a constant sense of that vow, which I am this day going to renew, before Thee and Thy Church; that, knowing I am the servant of the living God, I may walk in His sight, avoid all such things as are contrary to my profession, and follow all such things as are agreeable to the same: through Jesus Christ our Lord.

Protected by the Love of the Father, sustained and furthered by the Grace of the Son, quickened and comforted by the Communion of the Holy Ghost, grant, O my God, that I may live in Thy fear, find a place of usefulness all my days, die in Thy favor and peace, rest in hope, and attain to the resurrection of the just.

Our Father, etc.

HYMN.

Jesus, I live to Thee,
The loveliest and best;
My life in Thee, Thy life in me,
In Thy blest love I rest.

Jesus, I die to Thee,
Whenever death shall come;
To die in Thee, is life to me,
In my eternal home.

Whether to live or die,
I know not which is best;
To live in Thee, is bliss to me,
To die is endless rest.

Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me
Makes heaven forever mine.

Henry Harbaugh.

DEVOTIONS IN THE CHURCH ON CONFIRMATION-DAY.

When you come to your pew, say:

I have waited for Thy salvation, O Lord! I wait for the Lord, my soul doth wait, and in His word do I hope.

I humbly beseech Thee, O Lord, to give me a new heart. Cleanse me from all sin, and grant joy and peace in believing on Thee. Since it is of Thy mercy, O Lord, that I have come to this solemn yet joyous day, I here dedicate both soul and body to Thee and Thy service, in an unselfish, righteous and godly life, in which resolution, do Thou, O most merciful God, confirm and strengthen me, that as I grow in age, I may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Amen.

Before you are called to the altar, say:

I will go unto the altar of God, unto God my exceeding joy. For this God is my God forever and ever: He will be my guide even unto death. Amen and Amen.

Believing in Thee,
Hoping in Thee,
Loving Thee:
I come, Lord Jesus;
As a sick person to the Healer;
As a hungry and thirsty person to the Fountain of life;
As a needy wretch to the King of heaven;
As a helpless child to a pitying Father;
As a weary, repenting sinner to my willing Saviour;

As a desolate soul to my own tender Comforter;
I come: Lord Jesus, receive Thy child. Amen.

DEVOTIONS AFTER CONFIRMATION.

To be used after returning to your pew (or, if time does not allow, after you have returned home).

Ps. xxiii.

Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens.

Give us Thy grace, O heavenly Father, that henceforth we live not in sin, knowing that this day we are more especially accounted Thy children.

May we glorify Thee daily, O Lord, by a godly life.

Grant, O God, that as we have been regenerated, and made Thy children by adoption and grace, we may daily be renewed by Thy Holy Spirit, for Jesus Christ's sake.

Grant that the end of all our actions and designs may be the glory of Thy name.

Help us to live each for the other, and to find our happiness in doing good and in denying ourselves.

Then shall I go from strength to strength, until I appear before Thee in Zion.

Be Thou, O Lord Jesus,
Within me, to strengthen me;
Without me, to guard me;
Over me, to shelter me;
Beneath me, to establish me;
Before me, to guide me;
After me, to forward me;

Round me, to secure me;
from this time forth, even for evermore. Amen.

AN ACT OF SELF-DEDICATION.

To be used at home after confirmation.

O Lord, my God, I have renounced the devil and all his works, the world with its vain pomp and glory, and the flesh with all its sinful desires: I resolve henceforth to serve none but Thee, and to make it the chief concern of my life to keep Thy holy commandments.

I thank Thee, O heavenly Father, that Thou hast admitted me into full communion with the Church, and hast given me grace with mine own mouth and heart to renew my vows before Thee. By Thy help, O Lord, will I keep them inviolate to my life's end.

O my God, I dedicate myself to Thee this day. I offer Thee all my desires, all my designs, all my studies and endeavors; all that I have and am, I offer up entirely to Thy service. Lord sanctify me wholly, that my whole spirit, soul, and body, may become Thy temple. O do Thou dwell in me; and be Thou my God, and I will be Thy servant.

Though I am able of myself to do nothing that is good, through Thy strength I can do all things.

To Thy keeping I commit my soul and body. Enable me to conform my whole life to the example of my blessed Saviour, through His merits, who liveth and reigneth with Thee and the Holy Ghost, one God, blessed forever. Amen.

VI.

ADVICE AND WARNING TO THE NEWLY CONFIRMED.

The solemn act is done! By the mercy of a kind heavenly Father you have been accepted and confirmed as one of His own dear children. You stand in full communion with the Church.

This is always an occasion of peculiar interest, of deep impressiveness, and of humble joy, not only to the Church on earth, but, we may believe, even in Heaven. If "there is joy in the presence of the angels" over one sinner that returns to God, is not heaven the more moved by the solemnity in which a band of youthful, willing souls, cast themselves upon their knees before the Altar, and utter in His presence the most solemn vow of eternal consecration?

It is an occasion of interest and joy to Parents, who behold here their children assuming their baptismal vows—it is the fruit of their anxieties, prayers, and cares.

It is an occasion of joy to Sunday School teachers, to behold those who grew up into stature and into Christ, in their classes, at last prostrate at the feet of Jesus, to whom they had pointed them with many words of earnest exhortation, and with many warm prayers of faith. The seed, sown in tears, is now ripening into the glorious fruit of joy.

It is an occasion of interest and joy to the Pastor, who has sought through a long and anxious course of instruction to point you to

Jesus—to prepare you for full membership in the Church, for a worthy approach to the table of the Lord, and for an entrance into the blessedness of the righteous.

It is an occasion of solemn interest to all members of the Church, who are here reminded of their own Confirmation—in whose hearts its solemnity is again revived and reproduced. In reviewing their own lives since that event, they find much to move them to humble penitence, as well as to gratitude and praise, while they silently renew their own vows with those who are kneeling at the Altar.

Even such as are no professors of religion, and have no personal saving interest in the great salvation, must more or less feel the impressiveness of the scene—must feel the silent reproof, and the keen chidings of conscience—must feel, when they see those before them so earnestly laying hold of the refuge, as though they heard a voice behind them, crying: "Flee ye also to the mountain; tarry not in all the plain."

This is a period of special solemnity to you. To this time you have long looked forward—for it you have made solemn preparation. It has come at last—it is past—and behold! before God, and angels, and men—you have made and confirmed your vows.

To this time you will long look back. It will be the period in your life which you will be least likely to forget. If you should for a time loose it from your memory, future occasions like this will bring it fresh again to your mind. Your conscience will often remind you of it. If you go astray some sore afflictions will remind you of it. On the bed of sickness you will think of these vows. In a dying hour these

scenes will crowd around you like angels of peace, or of woe—bringing to your hearts smiles of gratitude, or tears of bitter repentance. Even after this life you will think of this solemn event in heaven!—or in hell!

Believing that what is said to you in these solemn circumstances will the more deeply impress your minds, and be the longer remembered, I desire to address to you a few words of advice and warning. "As my beloved sons, I warn you."

I.

Do Not Lose or Abate Your Interest in Studying the Doctrines and Teachings of Our Holy Religion.

The things necessary to be known in religion have been revealed to our minds, not in them. If we would know them we must study them, learn them. The prophets, the Saviour, the Apostles, were all teachers. It was their mission to teach all nations—to teach them the things of religion. It was the duty of the people to learn, to study, to know what was taught. The very meaning of the word "disciple" is a learner.

It is so still. If we would know the way of life, if we would understand our duties and privileges, we must study and learn them. Oh! how much is there for us to know, and consequently to learn by earnest attention and study!

You have for some time been a learner in religion—a Catechumen. You have heard much, and much of it you have treasured up in your memory. But how much is there still for you to learn! What a mine of sacred wisdom still

lies unfathomed before you! What heights, and depths, and lengths and breadths, are still unexplored! You have but barely commenced. You have as yet learned but a few of the first principles of the doctrines of Christ. It is not merely that you may know these things that you ought to study them, but especially on account of the influence which they exert upon your heart. You have found that your interest in religion has increased with your studying and learning. Your heart has been warmed by the truths to which you have paid attention. The truth as you took it into your mind and heart, was as food to the soul. This is the true nature, these are the legitimate effects, of the truth—when we know it right we feel its power. Ignorance of the truth is of course indifference to it.

You have no doubt sometimes thought—for this has been the experience of many Catechumens—that if the lectures would always continue, it would be easy for you to continue warm-hearted, and devoted, and faithful. It is your constant feeding upon the truth that keeps you strong.

Now if, after you are confirmed, you lose your interest in improving in religious knowledge, you will certainly also grow cold in your zeal, and love, and devotion. On the other hand, if you keep up your diligence in learning more and more of religion, you will find your heart continuing its warmth and vigor. These two things go together. If we would grow in grace, we must grow in the knowledge of Christ. Religious knowledge is just as necessary to a vigorous growth in piety, as food is to the growth of the body, or as water is to the roots of a tree. Ignorance is not the mother of devo-

tion, but the mother of darkness, stupidity, superstition, and all kinds of error and degradation.

We warn you, therefore, against the neglect of your religious studies. You have abundant opportunity to go on in the future, as you have in the past. Future classes of Catechumens are open to you, even though you are confirmed. Adult classes in the Sunday School, with pious and able teachers, are open to you. The instructions of the pulpit and the weekly lectures are open to you. Teacher Training and Mission Study Classes are open to you. The Bible, and all kinds of instructive religious books, together with the religious papers of the Church, are open to you. The conversations of intelligent Christian friends may be enjoyed by you. You have every opportunity that heart can desire, to become a well-informed, enlightened, intelligent Christian. It will be your own fault if you do not.

There is a great defect at the present day in just this point. Religious instruction is not sufficiently thorough. Christians do not care to be indoctrinated as they should. There is too little earnest study of God's word, and the doctrines of the Church. If these things were more faithfully attended to, there would not be so much backsliding, wavering, weakness of faith, and indifference.

You may hear it said that religion does not consist in knowing and learning; and this is only what has been told you over and over—it includes, also, the power of what we know upon the heart. But beware of the insinuating error that knowing does not belong to religion. If mind belongs to man, then does also knowing

and learning belong to religion. Seek to have warm hearts, but also clear heads. Let the mind know and the heart feel. These two God hath joined together; let no man put them asunder.

Against losing your interest in the study of Christian doctrines and duties, we most earnestly and solemnly warn you! "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." "Let the word of Christ dwell in you richly in all wisdom."

II.

Be Regular in Your Attendance Upon the Church, and All Its Ordinances and Means of Grace.

Here is the rock on which thousands have split. The first step in backsliding is a neglect of the ordinances of grace.

Peter never would have denied his Saviour, if he had not first begun to "follow Him afar off." If, like John, he had kept near Him, and not stood out among the rabble at a distance, he would not have prepared the way for future bitterness and tears.

If Judas had continued with the Saviour and the disciples in the Passover solemnity in the upper room, and in the holy supper which followed, he would not have appeared among His enemies to betray Him.

If Thomas had been with the disciples in the upper room, when Jesus came in and said, "Receive ye the Holy Ghost," he would not afterwards have been so unbelieving as to say: "Except I shall see in his hands the print of the nails, and put my finger in the print of the nails, and thrust my hand into his side, I will not believe."

So, if professing Christians were always present when God blesses His people through His various ordinances, they would not be so easily led astray by temptation, or overcome by their own remaining infirmities and the power of the world. He that does not eat is not strong; he that misses the blessing, is also without the grace. Our interest grows in proportion as we are active. Do your part as scholar or teacher in the Sunday School, and in the various organizations of the Church.

You will always find that those who are most regular in their attendance upon the ordinances and active in Church work, are the most firm, consistent, and least likely to backslide. Those who most disgrace their profession, are those who most neglect the means of grace.

It is easy to see why this is so. Whatever anyone may undertake to do he will always succeed best when he rightly uses the means. If one, who is weak in body, would walk, he must use a staff; by this means he can sustain himself in walking. If one who is weak in spirit would hold on his way, he must use the means of grace—the very means instituted and adapted to give him strength and aid.

Prayer brings him aid. The word, as read, as heard from the pulpit or in the weekly Lecture, gives him light, reproof, encouragement, and comfort. The Holy Supper unites him more closely to Christ, brings him into communion with His power, and grace, and life; and feeds, nourishes, refreshes, and renews his drooping spirit. We beseech you, use these means. O how can any one expect to walk steadily on in the way to heaven without the help of these

means of grace? Against the neglect of them, we most earnestly warn you!

III.

Look Well to the Character and Habits of Your Associates, and Avoid All Such as Would Endanger Your Piety.

A holy Apostle has said: "Evil communications corrupt good manners." Experience and observation prove that the most of young persons who make shipwreck of their piety, their good name, and their character, are led astray and are ruined by bad associates. Little do we dream of the power which a companion has over us for good or for evil. Our confidence in a companion, our fondness for him, places us in his power.

Young Christians, in the buoyancy of their spirits, in the joy of their youthful life, in the vigor of their social feelings, are easily drawn into the circle of the giddy and the vain; and what seems to them at first but a source of innocent enjoyment, soon becomes a snare to their hearts. They become less and less serious, the holy restraints of the Church lose their power more and more, until they first grow careless, then wander, then despise, and at last perish!

The only path of safety lies in your selecting your companions from among such as are known to be pious. In such a circle there is not only the most safety, but also the purest happiness, and the highest honor.

Moreover, there can be no true enjoyment for one that is pious, in company with the careless and ungodly. They differ in the deepest spirit, and in the most important circumstances of their

life; how then can they be associates? Their sympathies, their tastes, their desires, their thoughts, and feelings, are all different. How then can they be companions? "What fellowship hath light with darkness?" You cannot therefore comfortably associate with such, unless you depart from your own Christian position. But woe unto that professing Christian, who will give up Christ for the fellowship of a sinful companion! Those that choose such company here, will also be sentenced to continue in the same company when the Judge shall say to those on His left hand, "I never knew you: depart from me, ye workers of iniquity."

Against such associates, and such an end, we most solemnly warn you!

IV.

Strive to Make Yourselves Useful to the Church, and to the World.

This itself will do much to aid you in carrying out the last advice. If you labor with Christians in the Church, and in every good work, this itself will throw you among the right kind of associates. Those that constantly labor with Christ, are also in each others' company, to support each other by mutual example and encouragement. In every Church, those young Christians who truly labor for its interests, are by that very circumstance formed into a circle of friendship, and affection for each other, in the midst of which it is not easy to grow cold or indifferent.

In every Church there is abundant room to stand in such a circle of useful labors for the Church. There is the Sunday School—there are meetings for social improvement—there are

meetings for instruction and prayer—there are missionary meetings and conferences—there are meetings for cultivating the voice and the heart in singing the high praises of God. In some one or more of these circles every young Christian can find a place in which to be useful, and where he may cultivate his social nature without danger from improper associates, and with great benefit to himself.

How much safer, purer, and more elevating are such social circles, and such companionships, than such as are formed outside of the Church; and which have for their end, not usefulness, but mere pleasure, and that very often of the lowest and most evanescent kind!

Moreover, there is nothing better calculated to keep us firm in the way of piety than to be engaged in laboring for the Church, and for souls. It is by watering others that we are watered. As the body of him who exercises freely is healthiest, so is it also with the soul. The active Christian grows most in grace.

Does not observation convince us of this? Do not the idlers, the loiterers in Zion, mostly backslide entirely? Are not, on the other hand, the most active also the most persevering?

O, we are kept from a thousand temptations and snares, by keeping ourselves in the circle of those who labor in the Church, in the Sunday School, and in all the various enterprises of doing good. Be you not an idler in the ranks of Jesus. Against this we earnestly warn you!

V.

To Do Church Work and to Help in the Sunday School.

The law of the Kingdom as Christ Himself

gave it is, "Son, go work today in my vineyard."

The solemn obligation rests upon every Christian to help in that great work which the gospel has yet to do in the world. The first thing for every member of the Church to do is to study out very carefully what, according to his talents and opportunities, he can do. Like the Apostle Paul, the first question of the new convert springing out of the knowledge of Christ's love for him is, "Lord, what wilt Thou have me to do?" If you do not know what to do or where to begin, offer yourself to the pastor or to the elders of the Church for any service they may wish rendered. There is teaching in the Sunday School, helping in the various societies of the Church, visiting Church members, inviting non-Church-goers to Church, aiding in the services of song, and many other branches of work. One or more should be selected as a special department of effort. Do not wait for organization. Whatever your hands find to do, do with your might and at once. Organizations greatly help Christian work and they should be used to the utmost, yet it is well for each one to work for Christ just where he is, just as he has opportunity and in so far as he can follow the spiritual examples of apostles like Andrew and Philip.

The enlarging work of the Sunday School, including the Vacation Bible School, and the increasing tendency to have week-day religious instruction affords the largest opportunity for Christian effort. There is nothing that will pay more certainly, more quickly and more abundantly and the results of which will extend so far, both in time and space. Everyone can do some-

thing here. Be active as a member of the Sunday School, have an ambition to become a teacher, take the course in Teacher Training and become a systematic student of the Bible. It will be especially helpful to you while you are young, to memorize choice passages of Scripture. Youth is the memory age when the brain cells respond most fully to "learning by heart," as we say. The older we grow the more difficult it is to memorize. The seven years of youth are like the fat years of Egypt when the storehouses must be filled against possible years of famine.

By the memorizing of Scripture you become fitted to do the greatest and most joyful form of Christian service; namely, personal effort in winning individual souls to Christ and to the Kingdom.

Finally, do not forget the word of warning: "To him that knoweth to do good and doeth it not: to him it is sin."

VI.

Contribute to the Benevolent Objects of the Church.

The Christian supports not only the work of the local congregation to which he belongs, but he also contributes to all the benevolent objects of the Church. Our Lord's command is, "Make disciples; that is, learners, of all nations." To do this Churches are banded together into denominations and in united efforts as denominations. Christian colleges are established and Church organizations (called Boards) carry forward the general work. For this reason we have the Board of Home Missions, to aid in

building new Churches in the homeland; the Board of Foreign Missions, to send missionaries to countries like Japan and China; the Publication and Sunday School Board, to furnish Christian literature for the home, the Sunday School and the individual and to aid the cause of religious education in the Sunday School, in the congregation, in the community and throughout the nation; the Board of Education, which helps young men to prepare for the ministry and works with the various colleges of the Church; the Board of Ministerial Relief, to furnish aid to disabled ministers, aged ministers, and the widows and children of ministers who are left without sufficient means to care for themselves. Boards of Orphans' Homes, to care for the orphans of the Church.

It is the duty and privilege of every Church member to become informed concerning these various causes and to give to every cause.

Every Christian should be a diligent reader of the weekly Church paper, so as to keep informed concerning the growing work of the Church and the Kingdom in our own land and throughout the world. The more we know of the wonderful growth and work of the Church, as carried forward by the Boards and institutions of the Church, the more will we become interested and rejoice to have a part in the extension of God's Kingdom on earth. Then will we receive the divine blessing and understand the meaning of the promise, "Give and it shall be given unto you: good measure, pressed down and shaken together: running over shall men give into your bosom."

On the other hand, the individual Church that will not render unto the Lord the gifts which

He asks will certainly not prosper, for the warning is:

"There is that withholdeth more than is meet: but it tendeth to poverty."

VII.

Become a Christian Steward.

The Christian Church has come to recognize more and more clearly that every Christian is, according to the teachings of the word of God, a steward by the grace of God, and that all that he is and has he holds as a trustee for the good of others as well as himself. The following principles should be recognized by the individual Christian who would relate himself intelligently, his property, his income, his wages, and his wealth to God:

(1) God is the owner of all things.

(2) God invites men to subdue the earth and to possess it.

(3) Under grace, man is a steward to hold the abundance he possesses as a trust.

(4) God's ownership ought to be acknowledged.

(5) Biblical history records and recognizes the setting apart of the tenth of the income as that acknowledgment; there is indicated a divine sanction for the practice and the amount.

(6) God's ownership means Stewardship, which is evidenced by the systematic application of this portion of income to the advancement of the Kingdom and by the faithful use of the balance of the income not set aside.

It is important to follow definite methods in order to administer wisely one's stewardship of material possessions. For instance, keeping a

separate benevolent record of expenditures, a written pledge in advance for the regular work of the Church (local budget and benevolent budget), and weekly payment of the amount subscribed. Gifts to special causes, including thank-offerings, and careful and prayerful consideration of the uses to be made of the whole of income and wealth.

VIII.

Take Part in Community or Social Service.

The Christian Church recognizes today that the Gospel teaches not only salvation for the individual, but also salvation for the community. Every time we pray "Thy Kingdom come" we are asking for the establishment of Christian principles in the community. The individual Christian and the local congregation or Church seeks, therefore, not only to save men, but to embody their Christian life in social institutions.

The purpose of community service is to create such a social order as will make it easier to live the Christian life and to make all of life itself Christian. We should endeavor to make the place where we live a healthy, happy and holy place. This means helping the poor, caring for the children, and the study of the social obligations of the individual, the Church and the community.

The standard of social and community service has been set forth by the Federal Council of the Churches of Christ in America, representing thirty Protestant denominations. From your pastor you can secure information concerning

the social principles called "The Social Creed of the Churches."

Social Service means activities in behalf of the boys and the girls; reading rooms, playgrounds, charities, temperance, care for the strangers or aliens in the community, and, in general, the moral conditions of the community. Much of this work is carried forward by various groups, such as:

a. The Church Federation.
b. The Sunday School Association.
c. The Young Men's Christian Association and the Young Women's Christian Association.
d. Charity workers.
e. Benevolent organizations.
f. Social and athletic clubs.
g. Labor groups.
h. Commercial groups and the groups representing the local, or the county, or the state government.

Whatever you can do for others, directly or indirectly, that is your privilege and duty as a Christian, remembering that nothing human is alien to the Christian.

IX.

Meditate Often on Solemn Subjects.

A Christian must be sober, solemn, earnest. He must not treat as a light matter his responsibilities, his duties, his vows, his relations to man and God, and his solemn account at the last great day.

You need not be morose, gloomy, cheerless. You may "rejoice always," but let it always be "in the Lord." But be earnest still. Life is not a play; sin is not a trifle; death is not a sport; judgment and eternity, heaven and hell, are not a dream!

Our own lost condition by nature, our own lying under the power of sin and death, is a reality that ought to arouse us, and cause us to tremble and pray. We are candidates for eternity; we are hastening toward its awful realities; and shall we amuse ourselves and sport with vanities upon this dreadful brink.

Eternity! stupendous theme!
Compared herewith our life's a dream;
Eternity! O awful sound,
A deep, where all our thoughts are drowned!

The thought of what Jesus has done for us, ought to make us earnest. Redemption was not a trifle! The humiliation, the sacrifice, and the sufferings of our Immanuel were such as to astonish heaven, earth, and hell. There, in our nature, hangs the atoning God!

The skies He formed, and now He bleeds for me!
There hangs all human hope; that nail supports
The falling universe: that gone, we drop
O what a groan was there; a groan not His;
He heaved the mountain from a guilty world!

Think often of that price, "all price beyond;" and neglect not that soul which is the purchase of such agonies and blood.

Think often of your vows. They are heard

on earth. They are recorded in heaven. They will meet you in a dying hour! They will meet you before the "great white throne!" Fulfil! your vows, by a life of piety. Often refresh and animate your heart, with the solemn remembrance of them, at the table of the Lord. And may

> High heaven, that heard your solemn vow,
> That vow renewed still daily hear,
> Till in life's latest hour you bow,
> And bless in death a bond so dear.

PART II.

PREPARATION FOR THE LORD'S SUPPER.

O Sacrament of piety! O sign of unity! O bond of charity! Whoso would live, hath where to live, hath whereof to live. Let him come, let him believe: let him be incorporated, that he may be quickened.

St. Augustine.

PREPARATION

FOR

THE LORD'S SUPPER.

FIRST MEDITATION.

In Remembrance of Me.

In remembrance of Thee! My best Friend; my elder Brother; my faithful and sympathizing High-priest; my Advocate with the Father; my Saviour from sin and eternal death; my refuge and hiding-place in trouble; the rest of my spirit in weariness, my covert in every storm of temptation, my joy in life and my hope in death.

Remember Thee, Thou Holy Christ, after whom I was named Christian in my Baptism, and called to be holy. Yes, Thy name was then given to me, that at every mention of my own baptismal name I might remember Thee. In my Confirmation I renewed that vow, and declared before men and angels, and before Thee, that I would be known by Thy name, and be Thine forever.

I am now invited to Thy holy Supper, which Thou didst institute in that night when Thou wast betrayed. I hear Thy voice: "Do this in remembrance of me! It calls me away from the present into the solemn past. My thoughts travel back over eighteen centuries. I see Thee, with Thy disciples, in the lonely upper room in

Jerusalem. My faith enters into that solemn company. I see their earnest looks of enquiring love, all turned to Thee. I see the melting tenderness of Thy countenance; I watch those eyes of Thine, beaming unfathomable love; I hear those words of consolation, such as men never spake. It is a parting scene! Those are farewell words! Those elements in Thy hands are memorials which Thou art leaving behind for Thine own, till Thou shalt appear and come again.

Thy sufferings, the dark hour of Thy bitter Passion is near, O Lamb of God, slain for the sins of the world. That bread in Thine hands speaks of Thy body broken; that wine shows forth Thy blood shed! It points back to Thy bloody sweat in Gethsemane. It points forward to the blood of the scourge, the blood of the thorns, the nails and the spear, in Thy sacred head, and hands, and feet, and side. In beholding these symbols before me on the altar, I will remember Thine agony and bloody sweat, Thy cross and Passion, Thy sacred wounds and precious blood!

I need this scene of suffering and sorrow to be brought in this lively way before me. How prone am I, in the noise and busy stir of the present, to forget the Past! Amid my daily doing I am prone to forget what Thou hast done. In my many blessings I forget how the curse rested on Thee. In my many joys, I forget Thy sorrows. Amid my friends, how prone to forget Thee, the best friend. Sitting refreshed in the shadow, I forget the Tree of Life that shades me. Warmed by Thy love, I forget the Sun of Righteousness that sheds on me his genial beams. Drinking at the stream, I forget the fountain

whence all refreshing waters flow. O my ungrateful forgetfulness of Thee!

But I hear Thy words again with penitent heart. I would remember Thee. Let not mine eyes be holden. Bring near to my faith the scenes of that upper room. Banish the distance in space and in time which separates me from the place and the hour of Thy sufferings. Let all be fresh before me as it was to Thy disciples. Let it be around me as an atmosphere in which Thy dying words and groans are heard, and in which I may feel the pressure of those bitter sorrows which Thou didst endure for me.

I need it for my faith, that Thy Passion may be real to me. I need it for my hope, that I may be assured that what Thou didst suffer has secured my everlasting joy. I need it for my love, that I may love Thee in life who didst love me even unto death. I need it for my penitence, that in Thy dreadful sufferings I may see the deep guilt of my soul. I need it for my tenderness, that my heart may be softened by those touching scenes of Thy love. I need it for my gratitude, that I may see and feel with what a price Thou hast bought my blessings.

How it softens the heart to call to mind even earthly friends who are absent or dead! Their image is called up before us, not only in those hours peculiarly fitted by their loneliness to be devoted to absent beloved ones; but even often in the midst of toils and cares their forms and faces, with all the kindness received at their hands, come over the path of our thoughts. They look in upon us as with angel glances, leaving the warm memory of their love with us when their image is withdrawn. We are called out of the present hardening air of the secular

world into one which memory creates and fills with all that has impressed and blessed us in the Past. How touching are even these remembrances! But what are all these compared with the remembrances of Thee, O Thou fairest among ten thousand, and altogether lovely! Thy name is as ointment poured forth. Thy presence sheds a fragrance around all life's joys and sorrows. My heart melts with tender penitence and love when in the memory of Thy mercy I call Thee near. The cup of my joy runneth over when Thou dost command Thy loving kindness to me in the day time, and when in the night Thy song is with me, and my prayer rises to Thee, the God of my life.

In remembrance of Me! Yes, my Saviour, I will remember Thee. During these solemn days of preparation, I will say to the world, Stand thou there, while I shall enter with Thee into the deep shades of Gethsemane, go with Thee through the shameful scenes of Thy mock-trial, travel with Thee to the Cross, and behold Thee in Thy last agony, and shameful death. My believing heart shall echo Thy groans, and mingle in Thy sorrows. During these days I will read over the record of Thy Passion, and follow Thee as if I were a silent sympathizer in the crowd that bore Thee away. I will seek retirement that I may be with Thee.

Rejoice, O my soul, and give thanks unto God, for so glorious a gift, and so precious a consolation, left unto Thee in this vale of tears!

SECOND MEDITATION.

For the Remission of Sins.

For the remission of sins! With humble joy, I hear these words, Lord Jesus. My faith sees the cup in Thy holy hands, and the purple wine shows me Thy blood shed for me. Without the shedding of blood there is no remission; but Thou didst shed Thy blood for me, and it cleanseth from all sin.

That cup reminds me of the cup Thou didst drink in Gethsemane, where under the burden of my sins, being in agony and earnest prayer, Thy sweat was, as it were, great drops of blood falling down to the ground! It leads me to Thy Cross, where I see come forth from the wounds of the soldier's spear, blood and water! With such a price was my pardon bought; how can I doubt that it will be freely bestowed, when, with a believing heart, I receive the cup offered to me for the remission of sin.

Blessed be Thy name, Lord Jesus, for this cup of salvation. I behold it in Thy hands with joy; I will receive it with a believing heart. My soul doth assure and comfort itself with those blessed words: Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool!

For the remission of sins! This cup is the New Testament in Thy blood. It is not the blood of beasts slain on Jewish altars, in which there was only a remembrance of sin made again every year, but no power to take sin away. That was only the shadow of good things to

come; and those good things have come in Thee, O Lord Jesus! In this New Testament my faith sees the glorious reality which was then foreshadowed. Here is a better sacrifice. Here is richer blood. My faith rests not on something merely promised to be done, but on that which has been done. I see the true Lamb of God. I see Jesus the surety of a better testament. I see the true blood of Christ, who, through the Eternal Spirit, offered Himself without spot to God, which doth purge my conscience from dead works to serve the living God. In this covenant Thou dost say: I will be merciful to your unrighteousness, and your sins and iniquities I will remember no more.

Shed for many! Blessed words. Patriarchs and prophets, apostles and martyrs, confessors and saints, the general assembly and church of the first-born, the spirits of just men made perfect, yea, all the glorious company of the redeemed that have reached their rest in glory, have all been redeemed by His blood; and the millions that are still on their way, are washing their robes, and making them white in the blood of the Lamb. If shed for so many, then for me. If that blood availed for so many, then also for me. If He has been willing to apply it to so many, He will apply it to me. He was found of all these when they sought Him not; and me He has inclined to seek Him, much more now seeking Him He will be found of me.

I believe in the remission of sins. In my baptism it was promised, signed, and sealed to me. Though I am still a sinner, yet that remission is renewed to me in this covenant of His blood. He came not by water only, but by water and blood. In receiving the cup of His

blood, I embrace with a believing heart all the sufferings and death of Christ, and thereby obtain pardon of sin and life eternal. Thou who didst wash me with water, wilt also wash me with blood. And as I was baptized for the remission of sins, so I now confess anew my faith in Thy forgiving mercy, by drinking Thy blood shed for the remission of sins.

I believe that God, for the sake of Christ's satisfaction, will no more remember my sins, neither my corrupt nature, against which I have to struggle all my life long; but graciously bestows on me the righteousness of Christ, that I may never be condemned before the tribunal of God.

In this faith and comfortable assurance Thou wilt confirm and establish my heart, Lord Jesus, through that cup which Thou doest give to me in mercy, and which I receive in faith, for the remission of sins. Thou wast slain, and hast redeemed us to God, by Thy blood: I will go to Thine altar, and take the cup of salvation with exceeding joy. Thou hast made peace through the blood of the cross. I will enter into the holiest by the blood of Jesus.

Now is come salvation and strength, and the kingdom of our God, and the power of His Christ: my accusers, the world, the flesh, and the devil, which have accused me before God day and night, are cast down; and I have overcome them by the blood of the Lamb, and by the word of the testimony of Jesus. Therefore rejoice, ye heavens, and ye that dwell in them; and let the voice of salvation be heard in the tabernacles of the righteous; for I shall not die, but live, and declare the works of the Lord. O

give thanks unto the Lord; for He is good: for His mercy endureth forever!

THIRD MEDITATION.

The Sacrament of Union with Christ.

Union with Thee, Lord Jesus, who art the true life of the soul! This I desire more than life itself; therefore with joy I hear Thy words: He that eatheth my flesh, and drinketh my blood, dwelleth in me, and I in him.

By nature I am dead in trespasses and in sin, and alienated from the life of God; and except I eat the flesh of the Son of man, and drink His blood, I have no life in me. But blessed words I hear from Thee, O Christ, my life: I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

This is the record, that God hath given to us eternal life; and this life is in His Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. I must be united with Thee, Thou source of life eternal. It is Thy will that I should be so united to Thee; for this Thou didst die, for this Thou dost live, and for this Thou dost pray. Pray Thou still, O my Intercessor and Advocate with the Father! I will be silent, but pray Thou for me: All mine are thine, and thine are mine; and I am glorified in them; I in them, and Thou in me.

Thou art the true vine, and we are the branches. Thou art the Head of Thy body, the Church; and we are the members. Thou art the living temple, and we are the living stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God. Thou art formed in us the hope of glory. I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.

Dwell Thou, O Christ, in my heart by faith; that being rooted and grounded in love to Thee, I may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know Thy love, which passeth knowledge, and be filled with all the fulness of God.

Thanks be to God for His unspeakable gift! We have an unction from the Holy One; and this is the promise that He hath promised us, even eternal life. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. But Thy Spirit, Lord Jesus, shall not speak of Himself; He shall glorify Thee; for He shall receive of Thine and show it unto us. What richer blessing, O my soul, does the Spirit receive of Christ for Thee, than this bread which cometh down from heaven, that a man may eat thereof, and not die!

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. This I confess with a believing heart. I believe, and am sure, that Thou art that Christ, the Son of the living God. This I will confess at the altar, in receiving Thy body and blood;

and thus receiving, I, with all saints, will become more and more united to Thy sacred body by the Holy Ghost, who dwells both in Christ and in us; so that we, although Christ is in heaven and we on earth, are notwithstanding flesh of His flesh, and bone of His bone: so that we live, and are governed forever by one Spirit, as members of the same body are by one soul.

FOURTH MEDITATION.

Communion with Christ.

Communion with Thee! Surely this must be my happy privilege when Thou dwellest in me, and I in Thee. The branch is in communion with the vine; the members are in communion with the Head. In Thy death we died; in Thy life we live. What blessed words are those I hear: Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Thy Holy Supper is the feast of communion. The cup of blessing, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? I am as really partaker of Thy true body and blood, by the operation of the Holy Ghost, as I receive by the mouth of my body, these holy signs in remembrance of Thee.

The cup of blessing—the cup which has a blessing to bestow. How great is that blessing! It brings me into communion with the blood of Christ—with the pardon and life purchased with

that blood. The bread brings me into communion with the glorified body, the true sanctified humanity of Christ. This is Thy blessing, which Thou, O Christ, dost bestow through the cup and the bread.

The cup is the communion—the bread is the communion. As natural bread and drink unites itself with my body and my being, so as to become part of myself, and makes myself one with it, so much more does this bread, which is the body, and this wine, which is the blood of Christ, make me one with His sacred and holy life, and bring my life into communion with His. What words are those I read in regard even to the sacrifices in the Old Testament, which were merely typical: "The life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." How much more shall Thy life, O Lord Jesus, flow into mine, through Thine own better blood, so that my poor life shall be enriched, my weak life strengthened, my sinful life sanctified by this blessed communion in Thy rich, strong, and holy life.

This is the highest, deepest, most blessed communion which we can have with Thee, O Thou Eternal life, on this side of Heaven. Here we enjoy spiritual blessings in heavenly places in Christ. We commune with Thee in other ways; but this is the communion. In meditation we think of Thee; in prayer we speak to Thee; in singing we celebrate Thy praise; and in reading and hearing Thy word we listen to Thee. But in this blessed communion we have all these in one; because by it Thou livest in us and we in Thee.

In this blessed communion rests, and grows our love to Thee. In it is Thy love manifested to us. Thy dying love instituted it, that by it Thy love might live on in the hearts of Thy faithful children. Thy love to us invites us to it, and our love to Thee constrains us to long for it as the hart longs after the water brooks in a dry and thirsty land.

We feast with Thee on hidden manna. Thou showest us the secrets of Thy heart's love. Unto us it is given to know the mystery of the Kingdom of God. In it Thou dost reveal Thyself to us, as Thou dost not to the world. Thou dost open our eyes that we may know Thee in the breaking of bread.

O Jesus, Thou hidden life of the soul, take me into Thy banqueting house, and let Thy banner over me be love. Show me Thy covenant; let me see light in Thy light, and love in Thy love. Shut out the world, shut out my sins, and take me into the covert of Thy presence, which is life; surround me with Thy loving-kindness, which is better than life.

FIFTH MEDITATION.

Communion with One Another.

Shed for many! Not for me alone. As Thou dost love me, Lord Jesus, so Thou dost love all Thy saints; and with me Thou dost invite others to Thy table. It is Thy will that we should all be one with each other as we are one with Thee.

This is the communion of Thy whole body, the Church. As the members are in communion with the head through the body, so I must be

in communion with Thee by and with all the members that are in Thy body. For we being many are one bread, and one body: for we are all partakers of that one bread. Thou hast raised us up together and made us sit together in heavenly places, in Christ Jesus.

Thou, Lord Jesus, art our common life. We are children of one Father, we eat at one table, we form one family. This is the message and commandment that we heard from the beginning, that he should love one another as Thou hast loved us.

I hear also the words of Thy beloved disciple, who leaned on Thy bosom at the first supper: Behold, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. He that dwelleth in love, dwelleth in God, and God in him. He that loveth not his brother, whom he hath seen; how can he love God, whom he hath not seen?

As I am by nature without love to Thee, so I am by nature without love to my neighbor. Lord Jesus, I would dwell in Thy love, that I may dwell in love with my brethren. When Thou, O Sun of Righteousness, dost shine on me, then shall my heart bloom in love, and emit its fragrance toward all around me.

Therefore I rejoice, O loving Lord, that Thou dost not send me away from Thee, that I may learn to love elsewhere; but dost call me to Thee, that I may learn it of Thee. I sorrow over my hateful and hating heart. O give me the grace of love! Let me learn it from Thy love to me and to all. Let me behold it in Thy cross, in Thy death; and let it come over me and into me in the communion of Thy body and

blood. Where love is absent there can be no feast. As Thy feast, blessed Lord, shows forth love, so it begets love. So near Thee, we must be near one another. With the emblems of Thy dying love before us, we must love those around us. How can I hate those for whom Christ died!

Have any offended against me, much more have I offended against Thee. Should not I forgive, who have been so freely forgiven. O my soul, wilt thou hate one for whom Jesus died? Is my enemy weak? I will pity him. Has he an evil heart? I will lead him with me to the cross; and together we will hear the words of dying Love: Father forgive them; they know not what they do.

Lord Jesus, was ever insult and injury like that! They mocked Thee, crowned Thee with thorns, spit upon Thee, struck Thee, scourged Thee, put nails through Thy hands and feet, a spear into Thy side, gall to Thy lips, and shamefully crucified Thee! and yet Thou didst pray to the Father for their pardon. The Sun hid his face and could not look upon them, darkness sought to cover the shameful deed, the earth trembled under the awful insult, yet Thy face beamed with love, and Thy heart of mercy was not averted from them!

O blessed lesson of love! When shall I learn it?—where shall I learn it? I will learn it at Thine altar. I will learn it from Thy broken body, and from Thy shed blood. Thou, who hast taught us in word and in deed to love one another, wilt not withhold from us the power of fulfilling Thy will. Speak to us those words of power: Peace I leave with you, my peace I give unto you!

O Thou, Prince of Peace and Love, who didst reveal the power of love by coming into the world to teach all men love, by dying for Thine enemies; and who hast instituted this blessed feast of love; make, we beseech Thee, these communion days the great days of Atonement to us, when all past disagreements shall be buried, all offences forgiven, all hearts baptized into one spirit of love by the holy drops of one blood, and purified by one offering: even the offering of Thyself, Lord Jesus Christ, who, with the Father, in unity of the Spirit, livest and reignest ever one God, world without end. Amen.

SIXTH MEDITATION.

The Sacrament of Nourishment and Refreshment.

To Thy table, O Lord Jesus, we come to eat and drink that we may be nourished and refreshed. In holy Baptism Thou dost take away what we have by nature that is evil; but in Thy Holy Supper Thou dost give us what we have not that is good.

Blessed words: I am the bread of life; he that cometh to me, shall never hunger; and he that believeth on me shall never thirst. He that eateth me, even he shall live by me; for my flesh is meat indeed, and my blood is drink indeed. This is the highest and best eating. The life which it nourishes is the highest and best life. Those who ate manna, died; and those who eat only natural food, also perish. Only the hidden manna, only the spiritual food, giveth the true, everlasting life. Lord, evermore give me this bread.

Natural bread nourishes the body, natural drink refreshes the body, and after that it has no more that it can do. But as natural bread and wine support this temporal life, so Thy crucified body and shed blood are the true meat and drink whereby our souls are fed to eternal life. The food which Thou givest nourishes faith, hope, love, and all the graces of the Spirit.

This is a mystery, Lord Jesus, but faith lays hold of it and receives it. I know not how natural food and drink affects even the soul by replenishing the body, giving energy to the whole man. So I know not how the bread and the cup of blessing which Thou hast blessed, can nourish and refresh body and spirit; but as Thou hast declared, so I believe. Amen, my faithful Lord Jesus, be it unto me even as Thou hast said.

In this most comfortable Sacrament of Thy body and blood, I will come to the hidden fountain of grace and life. Here the word shall be fulfilled: Man did eat angel's food. My poor sense shall not measure the virtue of the bread which cometh down from heaven. My faith alone can receive it. The life which is to be nourished is hid with Christ in God. Enter into this holy of holies, O my soul, where, beneath the covering of what is visible to mortal eyes, and unhindered by things of sense, spirit with spirit, life with life, shall commune. There the quickening Spirit, whom the world cannot receive, but who dwelleth in me, shall take of the things of Christ and show them to me.

Lo, I am with you always, even unto the end of the world! Thou art present at Thine own feast; and I hear Thy words: Eat, O friends;

drink, yea, drink abundantly, O beloved. I believe that Thou dost feed and nourish my soul to everlasting life, with Thy crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth Thy bread and Thy cup, as certain signs of Thy body and blood.

SEVENTH MEDITATION.

The Sacrament of Public Profession and Confession.

My praise shall be of Thee in the great congregation: I will pay my vows before them that fear Thee. I will take the cup of salvation, and call upon the Lord. I will pay my vows unto the Lord now in the presence of all His people.

I hear Thy words, Lord Jesus: As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.

I must not only be Thy disciple secretly, but publicly; not only in the closet, but also in the congregation of Thy people. Thou hast said: Whosoever shall confess me before men, him shall the Son of man confess before the angels of God. But he that denieth me before men, shall be denied before the angels of God.

Every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. With the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation.

Thou preparest a table before me in the presence of mine enemies. As Thou, before Pilate and the unbelieving, hating, and insulting crowd,

didst witness a good confession, so enable me to bear testimony to Thy dying love to me before all the gazing world. As Thy beloved disciple, John, and Thy blessed Mother and her sister Mary, and Mary Magdalene, stood in silent love around in the hour of Thine agony, despising, as Thou didst, the shame of the cross, and testified their love for Thee when the hatred of Thine enemies was highest and fiercest, so enable me always to witness publicly to Thy dying love by being found at Thine altar in communion with Thee.

Not from pride, as to show bravery before men, but from love to Thee, will I show Thy death in the presence of Thine enemies. While I commune with Thee, and Thou dost show Thy love to me, the world shall see my love to Thee. I will glory in Thy cross; I will show that I love whom they neglect and hate; I will testify that I seek life in Him whom they condemn to death. As the centurion, and those who stood by the cross watching Thee in Thy sufferings, were constrained to say, when Thou gavest up the ghost, Truly this was the Son of God; so also shall men be moved to confess Thee when they witness this, Thy dying love; and as all the people who then came together to see the sight, when they saw how the sun was darkened and the veil of the temple was rent in twain, smote their breasts and returned; so shall those who witness the melting and touching displays of Thy love, go away stricken with penitence and holy awe, saying: O God, Thou art terrible out of Thy holy places: the God of Israel is He that giveth strength and power unto His people!

O my soul, if thy cold love to thy Saviour cannot move and constrain thee to this con-

fession of thy Saviour, let at least His threatenings arrest and alarm Thee. Hear the words of Thy Lord: Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels.

EIGHTH MEDITATION.

The Sacrament of Resurrection.

Through death to life. By the first Adam came death; by the second Adam comes the resurrection from the dead. Sayest thou, O my soul, with Martha: I know I shall rise in the resurrection at the last day? Jesus answers: I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die.

As my eternal life begins in Thee, O Thou Conqueror of death and the grave, so in that life begins my resurrection. I have been buried with Thee by Baptism into death, wherein also I am risen in the likeness of Thy resurrection. If Christ be in me, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in me, He that raised up Christ from the dead, shall also quicken my mortal body by His Spirit that dwelleth in me.

Thy life in me, Lord Jesus, is the resurrection life. I die daily; I rise daily. What Thou hast begun in me Thou wilt complete. To this end, Thou dost nourish in me that eternal life

which at last shall triumph over the grave. With unspeakable joy I hear Thy words: Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. In Thy flesh and blood I have the medicine of immortality. By Thy life-giving flesh I am nourished in the life eternal. The life that is nourished in me by the true meat and drink, is the earnest and first-fruits of the resurrection.

I am risen with Christ, and seek those things which are above, where Christ sitteth at the hand of God. In myself I am dead, but my life is hid with Christ in God. When Christ, who is my life, shall appear, then shall I also appear with Him in glory. Now I count all things but loss for the excellency of Jesus Christ my Lord; that I may be found in Him, and know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead.

Merciful God and Father, be pleased, I beseech Thee, in this Holy Supper, in which I commemorate the bitter death of Thy dear Son, Jesus Christ, to work in my heart, by Thy Holy Spirit, that by a true faith I may devote myself more and more to Thee, and that my weary and broken heart may be fed and quickened by His true body and blood, even by Him who is true God and man, the only eternal bread from heaven; so that I may no more live in my sins, but that He may live in me and I in Him; and that I may be so truly a partaker in the new and everlasting testament and covenant of grace, that I shall not doubt that Thou art for ever my gracious Father, who wilt no more re-

member my sins against me, but wilt in all things provide for my soul and body, as for Thine own dear children and heirs. Bestow upon me also Thy grace, that I may meekly bear my cross, deny myself, confess my Saviour, and in all tribulation, with uplifted head, look for my Lord Jesus Christ from heaven, who shall change my vile body, that it may be fashioned like unto His glorious body, and take me to Himself in everlasting joy and felicity; to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

NINTH MEDITATION.

The Sacrament of Foretastes.

Behold! now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. What I here enjoy is but a foretaste of what awaits me in the Church above. When that which is perfect is come, then that which is in part shall be done away. For now I see through a glass darkly; but Thee face to face: now I know in part, but then shall I know even as I am known.

Glorious is the feast which Thou hast left us, dear Lord, and blessed the communion we have in it with Thee. But even better than this is the blessedness promised us in those farewell words of Thine: But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Thou wilt drink it new with us! What is this Thou sayest, O blessed Lord? Thou wilt drink it new with us in Thy Father's kingdom! Is it so, that something better still awaits us. From a communion which is so heavenly in Thy Church on earth, Thou dost point our souls away to a communion still better in the Church in Heaven. This bread cometh down from heaven as a foretaste of what is there in reserve. This is as manna in the wilderness, but Thou tellest us of the fruits of Canaan.

If these are the first-fruits what must be the harvest! If this is the earnest, what must be the glorious purchased possession! If this that we see and handle of the bread of life is so blessed, what must that be which eyes have not seen, of which ears have not heard, and which hath not entered the heart of man, prepared of God for them that love Him.

If such the sweetness of the stream,
What must the fountain be;
Where saints and angels draw their bliss,
O Lord, direct from Thee

Now are we saved by hope; but we look for that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ. Whom having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory.

O glorious day when Thou shalt appear for the manifestation of the sons of God. Till Thou come we show Thy death; and when Thou shalt come to be glorified in Thy saints, we shall fully know what that means: I will drink it new with you in my Father's kingdom. Surely, O Lord Jesus, Blessed are they which are called unto the marriage supper of the Lamb!

PART III.

Daily Morning and Evening Devotions.

MATINS AND VESPERS.

I.

Pray in the Morning hour—
Grace, like the light and dew,
Is richest on the spirit shed,
When thoughts are fresh and new.
The rising sun lights up the heavens
Before he shines below;
So first on God, and then on earth,
Your Morning thoughts bestow.

II.

Pray in the Evening hour—
Grace, like the golden light,
That opens when the sun is set,
Will smile upon the night.
The light still lingers on the sky,
When all is dark below;
So last on God, and not on earth,
Your Evening thoughts bestow.

DAILY MORNING AND EVENING DEVOTIONS.

As soon as you awake in the morning, strive, as earnestly as you can, to keep all worldly thoughts out of your mind, till you have presented the first fruits of the day to God.

Let the evening find you again in communion with God.

Be regular and faithful in your morning and evening devotions. Let no idleness, no business, no company, keep you from beginning and ending the day with devout meditation and prayer.

SUNDAY MORNING.

O Lord, merciful and gracious Father, I come to Thy mercy-seat, in humble and child-like trust in Thee. As Thou makest the outgoings of the morning to rejoice, so do Thou make glad my heart on this day of sacred rest.

Thou, O Lord, art the true and only rest of the soul, and my heart cannot rest until it rests in Thee. Grant me this day, not only the rest of the body, but also some foretaste of that eternal peace and joy which shall refresh me, when, after the labors of this life, I shall awake in Thy likeness, and be numbered with Thy saints in glory everlasting.

O Thou, who hast made Thy Church Thy

dwelling-place, and chosen it as Thy rest forever, and hast taught us in Thy word not to forsake the assembling of ourselves together; regard in special mercy, I beseech Thee, all those who meet today in Thy holy courts. Manifest Thyself unto us as Thou dost not unto the world. Bless unto us all Thine ordinances; and may our worship in the Church on earth prepare us more fully for the blessed worship of the Church in heaven.

O adorable Saviour, Head of Thy Church, who hast all power in heaven and in earth, and who dost send forth Thy servants in Thy name, to publish salvation and make disciples to Thyself; sustain the Pastors of Thy flocks at home, and in heathen lands. Give them the anointing of the Holy Ghost, in their ministrations, that they may feed the flock that waiteth around Thee; comforting the distressed; instructing the ignorant; warning the careless; confirming the doubting; suiting and satisfying the wants of all from the rich treasury of Thy grace.

Blessed Jesus, who in the days of Thy flesh didst take little children into Thine arms and bless them, and who didst command that the lambs of the flock should be fed; do Thou, this day, through Thy families, and through Thy Church, call the little children to Thyself. Cause them to be nurtured by Thy renewing grace, that out of the mouths of babes and sucklings Thy name may be glorified in the presence of Thine enemies, while they shall cry unto Thee: Hosanna, blessed is He that cometh in the name of the Lord.

Hear now my prayer, O Lord, in heaven, Thy dwelling-place. Glorify Thyself in all I do this day; and lead me in that way in which I shall

best escape the pollutions that are in the world, and attain at last to the unspeakable joys of the life to come: and unto Thee, the Father, the Son, and the Holy Ghost, shall be all honor and glory, world without end. **Amen.**

SUNDAY EVENING.

O Lord, our heavenly Father, I acknowledge Thy great goodness toward me, in granting me another day of holy rest. I praise Thee for what my eyes have seen, my ears heard, and my heart felt of Thy mercy and grace in the privileges of this day.

I am truly sorry for the errors and sins of this day, and of my past life. I am grieved that I have so often forgotten Thy presence, authority, and goodness. Merciful God, pardon my offences; correct and amend what is amiss in me; and help me to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Especially, O Lord, forgive the iniquity of my holy things. Write Thy laws in my heart; and enable me to show by a holy, unblamable, and useful life, that I have not enjoyed Thy Sabbaths and Thy worship in vain.

Assist me in carrying out the holy resolutions which I have this day formed, under the gracious movings of Thy Word and Spirit.

O Thou, who hast all power in heaven and in earth, accompany the preaching of Thy word, and the administration of Thy sacraments, with the influences of Thy Holy Spirit. Continue to me, and to all Christian churches, the means of grace and salvation; and may the saving truths

of the Gospel be speedily published in every land, that all the ends of the earth may hear, believe, and live forever.

Evermore keep and preserve me, O God of my salvation, in the midst of all dangers to which I am exposed, either in body or in soul; and prepare me, with meek cheerfulness and Christian resignation, to receive my sorrows as well as my joys from Thee; knowing that health and sickness, riches and poverty, yea, all things, come not by chance, but by Thy fatherly hand.

I ask all in the name, and for the sake of Thy Son, Jesus Christ. Amen.

MONDAY MORNING.

O Lord, heavenly Father, who by the rest of the Sabbath, and by the peaceful slumbers of the night, hast refreshed me in body and in soul; I bring Thee most hearty thanks for Thy great goodness, and gratefully acknowledge Thee as the source of all my mercies.

I would now enter upon this new day, and upon the duties of this week, in Thy fear, and with a child-like dependence on Thee.

As Thou hast ordained that we should eat bread in the sweat of our face, and work with our hands the things which are good, prosper, I beseech Thee, the work of my hands; and sanctify the fruit of all my labors and cares, to my good, to the good of others, and to Thy glory.

Help me to carry the spirit of the holy Sabbath into all the business of the week; and whilst I am engaged in honest and useful toil, may my heart still live and rest in Thee.

Save me from the spirit of worldliness. Suffer me not to seek my portion in this life; and having food and raiment, make me therewith content.

To Thy care, O Lord, I now commend myself in soul and body, for this day. Let Thy fatherly protection be over me. Keep my heart from sin, my eyes from tears, and my soul from death; and enable me to walk before Thee in cheerful obedience to the end of life.

Hear, O Lord, my prayer; and grant me all things I need, for this world and for that which is to come; since I ask in the name of our Lord and Saviour Jesus Christ. Amen.

MONDAY EVENING.

Most gracious and merciful God, I give Thee thanks that it has pleased Thee to add another day to the years of my life.

With deep humility, O holy Lord God, I confess my many sins and infirmities, which cause me to fall short of being wholly devoted to Thee. O God, infinite in mercy, pardon the sins of the day past, which I have committed against Thee, through negligence, weakness, and frailty, whether in thought, word, or deed; and grant that they may never rise up in judgment against me.

Keep me ever mindful that it is an evil thing, and bitter, to forsake and offend the Lord my God. Above all things restrain me from wilful and deliberate sins, that I may never grieve Thy Spirit, nor provoke Thee to give me over to my own ways.

O Thou Preserver of all, have mercy on all

sorts and conditions of men; provide for the destitute; heal the sick; comfort the suffering and sorrowing; raise the fallen; call back such as have wandered from Thee. Help, O Lord, and save all who feel their need of Thy grace.

Visit, O Lord, with Thy grace this house and family. Drive far from us all snares of the enemy. Let Thy holy angels have charge over us to preserve us in peace; and let Thy blessing be upon us forever, through Jesus Christ our Lord.

O God, all powerful, take me this night under Thy protection. Let my weary nature be refreshed by easy and quiet sleep; and, by Thy grace and providence, bring me at last through all the trials and temptations of this world to a blessed end; that so I may die in peace, rest in hope, and rise to glory, through Jesus Christ our Lord. Amen.

TUESDAY MORNING.

Almighty God, heavenly Father, I acknowledge Thy goodness, which is renewed unto me this morning.

Defend me, O Lord, this day, from all motions of sin in my own heart, and from all hurtful influences from the world and evil spirits. In my greatest temptations be Thou nearest to me by Thy sustaining and conquering power; and as Thou, blessed Saviour, didst overcome the Tempter in the wilderness, so do Thou overcome his wiles in me by Thy victorious grace.

Grant me, O Lord, the spirit of cheerful resignation to Thy good and holy will, amid all the changes of this mortal life; that I may be pa-

tient in adversity; thankful in prosperity; and in all things which shall hereafter befall me may place my firm trust in my faithful God and Father, believing that nothing shall separate me from His love.

Grant me grace to be just and upright in all my dealings; quiet and peaceable among my neighbors; full of compassion towards the needy and afflicted; and ever ready to do good to all men, according to the abilities and opportunities which Thou shalt give me. That so walking faithfully before Thee all my days, and being found watching whenever my appointed time shall come, I may, from a life of grace, be translated into a life of glory; through the merits and mediation of Jesus Christ our Lord. Amen.

TUESDAY EVENING.

Almighty God, the Father of our Lord and Saviour Jesus Christ, and through Him our Father, blessed be Thy name, that Thou hast so graciously protected me this day. Thy goodness is new unto me every morning, and Thy faithfulness every night. Blessed be Thy holy name forever and ever!

O Holy Spirit, proceeding from the Father and the Son, dwell Thou in me as the Spirit of holiness. Cleanse my heart from all evil passions and desires, from envy, hatred, and malice: that I may never suffer the sun to go down upon my wrath, but may always retire to rest in peace, charity, and good will; with a conscience void of offence toward Thee and all men; so that my heart may be a fit habitation for Thee.

Heavenly Father, let Thy mercy be upon me, as my hope is in Thee. Bless me in body and soul; bless me in my going out and coming in, and in all that concerns me. Above all, bless me with all spiritual blessings; with a pure heart and a sound mind; and a firm trust in Thee; with a grateful sense of Thy kindness, and a soul full of love; with a knowledge of Thy will, and a desire to perform it; with the assistance of Thy Spirit, and a sure and joyful hope of everlasting life, through Jesus Christ our Lord.

With these prayers in behalf of myself, accept, O Lord, my hearty intercessions for all mankind. Let the light of Thy gospel shine on all nations. Be especially gracious to our own land. Bless all who are in authority over us. So rule their hearts, and strengthen their hands, that they may want neither will nor power to punish wickedness, or to encourage and support true piety among us.

O Thou Keeper of Israel, who dost neither slumber nor sleep, be Thou evermore my guardian; through the abounding mercy of Jesus Christ our Lord. Amen.

WEDNESDAY MORNING.

My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up. Let the same power and goodness which have been over me during the night attend me throughout all this day, that no evil may befall me.

I am weak; be Thou my strength. I am ignorant and do easily err; be Thou my light

and my guide. I am prone to thoughtlessness and vanity; keep me mindful, I entreat Thee, of death, and of that great day in which I must give a strict account of my thoughts, words, and actions; to the end that I may live soberly, righteously, and godly in this present evil world.

O Lord, as Thou hast called us to be useful to each other, and to the generation in which we live, grant me grace to go forth to my daily duties with cheerfulness, and in humble dependence upon Thy help. Bless Thou my labors, O Lord, and establish upon me the work of my hands; that so I may not live in vain.

Bless this family, and grant us all grace to love and fear Thee. Bestow Thy blessings, temporal and spiritual, upon all my relations, friends, and neighbors. Reward all that have done me good, and pardon all that have done or wished me evil; give them repentance and better minds.

Be merciful to all who are in any trouble or affliction; and do Thou, O God of pity and compassion, administer to them help and comfort according to their several necessities; for the sake of Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

WEDNESDAY EVENING.

Our Father which art in heaven, in Thy great mercy Thou hast brought me to the close of another day. With unfeigned gratitude, I bring unto Thee my evening sacrifice of praise.

Most gracious and merciful God, who art of purer eyes than to behold iniquity, and hast promised mercy and forgiveness to all them who confess and forsake their sins, I acknowledge my manifold transgressions of Thy righteous law, in thought, in word, and in deed. I have done those things which Thou hast forbidden, and left undone those things which Thou hast commanded; be Thou merciful unto me, and grant me full and free forgiveness.

Help me, O Lord, to possess my soul in patience amidst all the changes of this mortal life. Give me a cheerful faith, a joyful hope, and a peaceful love. From gloominess of mind, from repinings, from dejection of spirit, from distrust of Thy mercies, and from fear of death, good Lord, deliver me.

I humbly pray for all my fellow-beings, especially for my relations and friends, that they may receive mercies suitable to their various wants, and have hearts wisely to improve them.

Bless, O Lord, the poor and needy, the sick and afflicted, the wretched and distressed; and have compassion upon all ranks and conditions of men.

O Lord, continue Thy gracious protection to me this night. Into Thy hands I commend myself, and all things that belong to me. Defend me from all dangers and mischiefs, and from the dread and fear of evil; to the end that I may enjoy such quiet and refreshing sleep as may fit me for the duties of the coming day.

Grant me grace always that, whether I live I may live unto Thee, and whether I die I may die unto Thee; that, so living and dying, I may be Thine, through the merits and mediation of Thy Son Jesus Christ our Lord. Amen.

THURSDAY MORNING.

O God, my God, early will I seek Thee. Thy mercies are new unto me every morning, and call upon me for new expressions of gratitude to Thee, the Giver of all good. For the rest of the night, for the light of another day, and for the comforts which now surround me, I praise Thee, O Lord my God.

I return unto Thee this morning, as a child to its parent. O give me the spirit of adoption whereby I may say, Abba Father; and, loving Thee, who hast first loved me, may I have grace to dedicate myself this day anew to Thy blessed service, in body and in soul.

O holy Saviour, who hast redeemed and delivered me from all my sins, do Thou also renew me by the Holy Ghost after Thine own image: that so I may testify, by my whole life, my gratitude to God for His great love and mercy to me.

Grant me grace, O Lord, to flee from all temptation that may this day assail me, and to overcome the power of sin in my own heart. May I rightly know Thee, the only true God; trust in Thee only; with humility and patience submit to Thee; expect all good things from Thee alone; love, fear, and glorify Thee with my whole heart: so that I may be willing to renounce and forsake all creatures rather than commit the least thing against Thy holy will.

Give me, gracious God, whatever is needful for me, and grace not to abuse my favors. Give me a contented mind, and help me to regard with compassion the wants and sorrows of others.

O God, our Saviour, who art the hope of all

the ends of the earth, remember, I beseech Thee, the children of affliction and sorrow. Heal the sick; provide for the poor, and befriend the forsaken; be a helper to the helpless, a hope to the hopeless, and the Saviour of all.

Let Thy mercy be upon me as my trust is in Thee. Guide me by Thy counsel while I live, and afterwards receive me to thy heavenly glory, through infinite riches of grace in Christ Jesus our Lord. Amen.

THURSDAY EVENING.

Most merciful God, our heavenly Father, regard me from heaven, the habitation of Thy holiness, and accept the confession of my sins, with my evening sacrifice of thanksgiving and praise.

I acknowledge all my unworthiness, and the frailty and perverseness of my corrupt nature, through which I daily transgress Thy just and holy laws. Do Thou, O Lord, have mercy upon me, and pardon me for the sake of Jesus Christ, who is my Advocate with Thee, and the propitiation for all my sins. May my soul be washed from the defilements of this day in His most previous blood, that I may go to my rest, comforted by Thy grace, and sanctified by Thy Holy Spirit.

Kind and gracious Father, I give Thee unfeigned thanks, for all Thy mercies bestowed upon me from time to time: for my being, and for all my powers of soul and body; for health, friends, food, and raiment; and for all other comforts and conveniences of life: Above all, for Thy tender mercy and compassion to me, and

to all mankind, in sending Thine only Son into the world to redeem us from sin and eternal death.

O Lord, take away from me all ignorance, hardness of heart, and undue carefulness for the things of this life. Help me to fear Thee, sincerely to seek Thy glory, and to put my whole trust in Thy mercy.

Make me mindful that as I have now come to the end of another day, so the end of life is at hand; and as I know not the day nor the hour of my Master's coming, grant me grace always so to live, that I may never be afraid to die; but that living or dying I may be Thine.

Wearied with the labors and cares of the day, I come to Thee for quiet and repose. When Thou hast refreshed me by sleep, such as Thou givest Thine own beloved children, raise me up again in health and peace. Thus may all my days and nights be spent with Thee, and in Thy service, till I awake in Thy likeness, and reign with Thee in everlasting joy through Jesus Christ our Lord. Amen.

FRIDAY MORNING.

Almighty and everlasting God, in whom I live, and move, and have my being, I render thanks unto Thee, for Thy kind care over me during the night that is past.

I once more dedicate unto Thee my soul and body, that I may wholly serve Thee in a sober, righteous, and godly life. I renounce all the works of darkness: O cause me to walk in the light of Thy countenance. I renounce the vanities of this world: O help me to seek after the

enduring substance that is laid up with Thee in Heaven. I renounce all the sinful lusts of the flesh: O enable me to walk in the Spirit. In these desires and purposes, do Thou, most merciful God, confirm and strengthen me by Thine ever-present grace.

I humbly confess my sins before Thee, Thou holy God. O Saviour, to whom shall I go, but unto Thee; for with Thee there is plenteous mercy: and I know, and believe, that Thou hast power on earth to forgive sins. Grant me a joyful sense of Thy pardoning love.

Quicken in me the new man by Thy Holy Spirit; that I may have a sincere joy of heart in God, and find true delight in living according to Thy will in all good works, through the mercy and grace of Jesus Christ, our Lord.

Accept, O Lord, my earnest intercessions for all mankind. Bless Thy Church, O Thou who hast purchased it with Thine own blood. Make it the joy of the whole earth: clothe its ministers with power, and extend its borders into all lands.

Be merciful to all who are in any trouble or affliction in mind, body, or outward estate. Raise up helpers to such as are in want; and administer grace and comfort to all, according to their several necessities, for the sake of the sufferings and sorrow of Jesus Christ our Lord. Amen.

FRIDAY EVENING.

Eternal and infinitely glorious God, the great Creator, gracious Preserver, and wise Governor of the world, I, Thy sinful and unworthy serv-

ant, fall before Thee at this time to present my prayers and supplications at the throne of Thy heavenly grace.

Let Thy goodness and forbearance, O Lord, lead me to repentance; and though I have rendered myself unworthy of the least of Thy mercies, yet, for the sake of Thy beloved Son, our Saviour, in whom Thou art well pleased, spare me, good Lord.

O Lord, enlighten my understanding, that I may know Thee; sanctify my affections, that I may love Thee; and put Thy fear into my heart, that I may dread to offend Thee. Convince me thoroughly, O Lord, of the great evil of sin, that I may hate it, and endeavor in all things to obey Thy blessed will, and to walk before Thee in holiness and righteousness all my days.

Make me always mindful that Thou art everywhere present, and knowest my most secret thoughts and ways; that so I may console myself with Thy gracious nearness, and at the same time fear to offend Thee, and ever seek to bring every thought and desire to the obedience of Thy blessed will.

Impress me, O Lord, with a lively and abiding sense of the frailty of my life, the certainty of a judgment to come, the unspeakable glories of heaven, and the most dreadful torments of hell; that I may be moved in good earnest to lay hold of salvation, and never be so foolish as to prefer the pleasures of sin, which are but for a season, to that everlasting fullness of joy, which is in Thy presence for evermore.

Establish, O Lord, and greatly enlarge, the borders of Thy Church; O, let the wickedness of the wicked come to an end, and do Thou establish and increase the just.

I humbly commend myself and all my affairs this night to Thy blessing and protection. Give me, O Lord, the comfortable refreshment of a quiet and undisturbed sleep. Defend me from all evil, and from all fear and dread; and let Thy goodness and mercy follow me all the days of my life, for the sake of Jesus Christ our Lord. Amen.

SATURDAY MORNING.

O God, by whom the whole world is governed and preserved, I give Thee humble thanks for Thy fatherly care over me, in preserving me from the dangers of the night which is past, and in bringing me safely to the beginning of another day.

I gratefully acknowledge my dependence on Thee for the necessities, conveniences, and comforts of my daily life; for all the means of my well-being in this world; and for the hope of everlasting happiness in Thy heavenly kingdom.

I give Thee thanks for the gift of Thy Son, my Saviour; for the gift of Thy holy Spirit, my Sanctifier and Comforter; for the institution of Thy Church, the mother of us all; for the light of Thy glorious gospel, and the helps of Thy grace; and for the precious promises of pardon, through Thy Son Christ Jesus, in whose blood we have the atonement.

Give me always, I beseech Thee, such a tender sense of Thy mercies as may make me truly thankful for them. O, save me from hardness of heart, and from blindness of mind; that I may never neglect or abuse Thy grace, but may

honor and enjoy it in my heart and life, from day to day.

Grant me grace honestly to improve all the talents which Thou hast committed to my trust; and may no worldly business, and no love of pleasure, draw my mind or heart from the solemn concerns of the life to come.

May Thy blessing, O Lord, be upon my person, upon my labors, upon my substance, and upon all that belongs to me. In prosperity may I not forget Thee, and in adversity may I still trust in Thy wisdom, mercy, and love.

Defend me, O Lord, and all that are near and dear to me, against all the assaults of our enemies. Grant that this day we may fall into no sin, neither run into any danger. May all our doings be ordered by Thee, and meet with Thy favor and blessing;that so we may walk, O Lord, in the light of Thy countenance.

Into Thy hands, gracious Father, I commend my soul and body for this day, and for all coming life. Glorify Thyself in all that I do and suffer; and grant me, I beseech Thee, in this world, knowledge of Thy truth, and in the world to come, life everlasting; through the mercy and mediation of Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, one God, be all honor and glory, world without end. Amen.

SATURDAY EVENING.

O Lord God, our Heavenly Father, by whose gracious protection I have been carried through another day and another week of my life, unto Thee do I render my humble and hearty thanks.

Give me, I beseech Thee, a due sense of the manifold favors Thou hast bestowed upon me ever since my birth; and more especially teach me to value, as I ought to do, Thy great mercy in Christ Jesus our Lord, through whom alone I enjoy the means of grace, and the hope of glory.

I confess, O Lord, that I have not served Thee according to the measure of my knowledge and ability. I have again and again broken Thy laws and commandments; I have too much neglected the warnings Thou hast given; I have resisted the quiet influences of Thy Holy Spirit, and have just cause to fear Thy righteous judgments. I acknowledge my unworthiness. O merciful Father, accept my penitence, and cause it to be more sincere and heartfelt, and give me the comforting assurance of pardon. By Thy manifold and great mercies; by the all-sufficient merits of Thy blessed Son, Jesus Christ; by His agony and bloody sweat; by His bitter cross and passion; by His glorious resurrection and ascension; by His continual intercession for me at Thy right hand; and by the graces and comforts of the Holy Ghost, good Lord, deliver me.

In all the changes and trials of this mortal life; in the day of prosperity and in the day of adversity; in the hour of death and in the day of judgment, good Lord, deliver me.

I beseech Thee, O Lord, to extend Thy mercy to the whole race of mankind. Have pity upon the nations that know Thee not, and have never heard of Thy name; cause the light of Thy glorious gospel to shine among them, and visit them with Thy salvation.

Look with pity and compassion, O Lord, upon all in affliction and temptation; upon the poor, the sick, and the dying; strengthen and support

them, and give them in Thine own good time a happy deliverance, for the sake of the sufferings of Jesus Christ our Lord.

Be merciful and gracious, O God, to my relations, friends, and acquaintances, and to all that desire or need my prayers. Forgive my enemies; reward my benefactors; and grant that I, and all Thy people everywhere, may serve Thee with full purpose of heart, and be made partakers at last of eternal happiness in Thy presence in heaven, through Jesus Christ our Lord. Amen.

PART IV.

Thoughts for Young Church Members.

And, oh! in after years,
When life is fading fast,
When flow repentant tears—
Lamenting errors past.
Still shall that holy vow,
Be breathed to Heaven,
And fervently as now,
My heart to Thee be given.

THOUGHTS

FOR

YOUNG CHURCH MEM

I.

Your Relation to the Chur

The relation which you sustain to is very solemn and interesting. It well understood, and carefully bor To be careless and indifferent in re matter is to show that you are n earnest on the subject of religion.

True piety and indifference to the never go together. We may as well a child can love father and mother, a nothing for the family, as to suppose son can love Christ and be indiffe Church, which is His family—a fami every member of the Church is a par not honor Him, as the Bridegroom, w respect His Church, which is His

Look around you and see whether e and love to the Church do not alw gether. Are not all those whose pi deep, intelligent, and steady, also members of the Church? As certain grow and ripen on the trees, so sur Christians grow and ripen in the C degree of our devotion to the Church sincere, may safely be taken as the our piety.

The relation between the Church and its members is, in an important sense, mutual. The Church sustains Christians, but Christians must also sustain the Church. The family supports the children, but the children also sustain the family. To be sustained by the Church is a great privilege; to sustain the Church is a most solemn duty.

Both these sides of the relation are set forth in the holy Scriptures. The Church sustains us —as a mother her children—as a vineyard, field or garden, the things which grow in them—as a vine its branches—as a body its members—as a kingdom its subjects. To be thus sustained, what a great privilege!

Then, too, we sustain the Church. "Seek that ye excel to the edifying of the Church." We sustain it by our labors, we honor it by our piety. We extend it by our zeal. Its interests are in many ways solemnly committed to us. We are called upon to build it up—to pray for its peace—to prepare its way—to edify its members—to advance its interests and its honor. To sustain it thus, what a solemn duty!

As you have vowed, by the grace of God, to be a true Christian, resolve also by His help to live and labor as a good member of the Church. We will now point out to you some matters which claim your serious attention as a church member.

II.

The Outward Concerns of the Church.

We begin with the least, or the more outward, of your duties—that which pertains to the house in which you worship. It is your duty to

aid in keeping all that pertains to it in convenient and respectable order.

If you are an earnest Christian, and a good Church member, you will have an eye on the outward condition of the Church. You will desire to worship in a decent and respectable sanctuary. Anything unfinished, neglected, and out of order about it, will distress you. You will labor to have everything in order, neat, and convenient. The finish and the furniture of the Church you will wish to have chaste, neat, tasty, appropriate, and solemn, and you will do your part to have it so.

Even a good house-woman feels uncomfortable when the affairs of the house are out of place. A good mechanic is distressed when his place of work is out of order. A good farmer is uneasy while any derangement of affairs exists on his farm, and about his buildings. Much more will a good Church member be restless and unhappy while neglect and disorder reign around the Church where he worships.

Let not such outward matters be regarded as small and unimportant. The outward affairs of the Church are what the body is to the man. A sound and clean soul demands a sound and cleanly body. Say not that the soul need not care for a sore hand, a lame foot, a bleared eye, a crooked, crippled, bruised, and blemished body. In like manner say not that a pious congregation need not be distressed about broken fences and gates, an unpainted Church, a leaking roof, a rickety steeple, broken window-panes, a dusty floor, worn-out altar carpets and pulpit cushions, soiled Bible and Hymn-book. Outward things are important in their place, and they do affect

a congregation—for good if kept in order, for evil if neglected.

The more you reflect on it, the more clearly will you see that the interests of religion are crippled and hindered by disorder and neglect in the outward concerns of a Church. These defects may seem small matters, and wholly dissociated from what is inward and spiritual; but the earnest Church member will easily see that they are evils which, for the honor of religion, he ought not willingly permit to exist.

III.

Attendance on the Ordinances of the Church.

From these outward matters we pass to the more inward. It is the duty of a member of the Church to honor the ordinances and services of the Church.

You will, of course, attend upon the services of the sanctuary, as far as in you lies; for, if you are possessed of the right spirit, you will be attracted by them, and find in them your life, strength, and joy. As the child to the mother, so cling to the ordinances of the Church. As the bird in the twig, so rest in them. As the plant in the soil, so grow in them. As the members in the body, so live, act, and be strong in them.

Learn to regard the ordinances of God's house as truly means of grace—helps for growth in the Christian life, with which you cannot dispense. As natural food is necessary to sustain the temporal life, so is the food of the sanctuary necessary to the growth of spiritual life. The means of grace in the Church are not merely

conveniences which may be used, but they are necessities which must be used. The use of them is not merely a way to grow in grace, but it is the way—the way divinely appointed; and only those who obey have a right to hope for the blessing which God is pleased to convey in the use of them.

Resolve in your own mind, by the help of God, to attend regularly. As it is necessary to the enjoyment of health and strength to eat regularly, to sleep regularly, and to be regular in all our habits, so it is necessary to a regular, healthy growth in the Christian life, to enjoy regularly the means of grace. The person who loses his appetite for food is not well; so the one who loses his taste for the ordinances of God's house, is not spiritually in good health.

Remember that the way of neglect is from bad to worse. When you miss once without an adequate cause, it will be easier for you to fail again. The soldier who has once retreated can never rally again with the same courage; so, if you fail once through neglect, you are weaker than you were before. The downward way is easiest, and your speed increases as you go. Ask backsliders, and they will tell you that they began their backward way by becoming irregular in their duties. You must never find out that it is possible for you to fail in a single instance in this duty. You must not think of it. You must resolutely treat it as something which cannot be. O, let me entreat you, never learn the dreadful secret that you can disobey and be unfaithful to your solemn vows.

Be hardy. Do not too much fear bad weather. How pleasant to you will be the warm sanctuary, when you have passed through the cold

storm! How refreshing to you will be the cool sanctuary, when you have reached it through the hot sun! Besides the benefit you will derive from the services, how delightful will be the after-reflection of duty well and faithfully done! The pastor, who has often further to come, and who is perhaps less inured to the cold or the heat than yourself, will be there; why cannot you be there to cheer his heart, and to encourage him for his self-denial and exposure? Moreover, think whether you are not often out on worldly business in worse weather. If you can endure hardness for perishable and earthly things, can ye not do it for that which is imperishable and heavenly?

Let not the excuse that you do not feel well too easily prevail with you. It may be a mere temptation to keep you away. You may feel just as badly if you remain away, as if you go. Instead of nursing the indisposition by a brooding spirit, master it by turning your attention to the high concerns of the spirit. If it is mere morbid feeling, as it often is, the best place to lose it is on the way to the sanctuary. Be assured, too, that religious duty is good for the body as well as the soul. The best place to rest a weary body, and to forget light afflictions is to force the dull body and the brooding spirit into the service of religion, and to seek refreshment for both in the green pastures and beside the still waters of grace.

Be mindful, too, of the fact that your example, whether good or bad, will influence others. Your regular attendance will silently draw others after you, and your absence will do much toward keeping others away.

Let me beseech you to lay these thoughts to

heart. See that you do not lack in outward, as well as inward respect for the house of God. Enter the Church reverently. Sit, stand, and kneel in it solemnly. Listen attentively. Sing heartily. Pray devoutly. Go to the holy communion humbly. Endeavor, in all your acts of worship, to realize that the Lord is in His holy temple, and that all the earth should keep a respectful silence before Him.

IV.

Honoring the Church Before the World.

As a good member of the Church, you will seek to honor it in all your intercourse with those that are without.

You will, of course, endeavor not to dishonor it by any wrong conduct. You will feel that you are its representative, and that the world will judge of it by your acts, even as a family is judged from the conduct of the children that belong to it.

But you will do more than this. You will speak well of it whenever occasion offers.

It is an easy thing even for a member of the Church to find things in the Church which are not as they ought to be, or as he may desire them to be. It is an easy thing to find fault, and to open the wounds of the Church to the gaze of the world. There are those who find it much easier to whisper the defects of the Church to the wicked, than to cover them by the mantle of charity. There are those who find it more pleasant to publish the weaknesses of the Church upon the housetops, than to weep over them in silence and in secret.

There are persons found standing in the Church as members, who resemble those birds which soar and wing their way over all the beauties of a landscape, admiring no lovely tree, no fragrant flower, no graceful stream, no golden field, but eagerly light at last to gloat upon a horrid carcass! So there are men who pass over a thousand things in the Church which they might praise to others, to feed their morbid spirits on some weakness and blemish. Like the dragon-fly, they love sores, and on them will they feed! Be not you like unto them.

As a good Church member, you will weep and pray in silence over all the blemishes of the Church, and speak publicly of all its excellences. In this way will you do it justice, and commend it to all.

Let not this be regarded as a small thing. Take any individual, however good he may be, and speak always and only of his faults, and you will soon render him odious as far as your words are believed. But let his faults charitably alone, and speak of his excellences, and you prepare the hearts of others to respect him. So, speak only of the evil which exists in the Church, and you encourage others to dishonor it; speak only well, and you incite others to respect and love it. There are always weak and wavering persons, who need to be regulated and confirmed in their attachment to the Church by your decided words of praise and encouragement. Ye that are strong ought to support the weak. This you can do by your words, as well as by your actions.

Be careful of your words—especially when you speak of the Church, and of things sacred. Beware that your words, though true as you utter

them, become not a lie in the mouth of others. In regard to the evils existing in the Church, adopt the rule of the Psalmist: "I will keep my mouth with a bridle, while the wicked is before me."

Always take the part of the Church, as you would of a dear friend when he is assailed. Give not food to the prejudices of the world against the Church; but teach all men rather to see and acknowledge the greater good, than to discover and censure the lesser evil, that, by reason of earthly imperfections, is still found in its bosom.

V.

The Church of Which You Are a Member.

As a good Church member, you will always prefer the church to which you belong to all others; enjoy its privileges, and attend to your duties in connection with it.

The congregation to which you belong is the first sphere and field of your labor. That requires your presence, your influence, and your care. Shall a member of a family not find his first, principal duties in his own family? Shall a farmer find his business on the farm of another? Every member in its own body—every branch in its own tree—every child in its own family. So also every member in his own church.

This does not imply bigotry. It only shows that you were intelligent in your choice, and sincere in your professions, when you connected with the church.

Moreover, we promote the cause of Christ

best, by building up around us. He promotes the interests of the nation best who does most to elevate his own family. He best builds up the Church at large, who best builds up the Church at home.

Our attentions abroad will be misunderstood—we do not mean when they are occasional, but habitual. They will act on the minds of others to the disparagement of the fold in which is our home. They thin the attendance upon its worship, cause the unstable to waver, discourage the hearts of those who are regular, and break the energies and steal away the joy of the pastor. As it is the glory of a soldier to be loyal, and in his place in the ranks, so it is the honor and praise of a good Church member to be in his place in the church to which he belongs.

VI.

Your Pastor.

In seeking to understand your duty as a member of the Church, forget not the solemn duty of holding up the hands and encouraging the heart of your pastor.

Any course of conduct which weakens the influence, or diminishes the respect due a pastor, injures and cripples the energies of a church. "This is the heir," says the enemy, "let us kill him and the inheritance is ours." On the other hand, whatever sustains and encourages him, promotes the welfare of the Church.

The pastor in the church is as the leader in the army. His prominent position, as holding a solemn office from Christ Himself, entails on him heavy responsibility, and for this reason

great deference and respect are due him. Hence our Saviour requires for his ministers such high and solemn honor from the people, saying: "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." (St. Luke x. 16.) Ever bear in mind the solemn warning of the Lord: "Touch not mine anointed, and do my prophets no harm." (Ps. cv. 15.) How excellent also is the exhortation of St. Paul to the members of the Church of Thessalonica: "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." (Thess. v. 12, 13.) To the Hebrews the holy apostle also addresses these words: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for this is unprofitable to you." (Heb. xiii. 17.)

What so well sustains a ruler as the virtue of the citizens? What so much encourages a teacher as the progress and kind spirit of his pupils? In like manner, the joy and success of a pastor depends greatly on the good spirit of those to whom he ministers. He feels strong in them. By their kindness he ministers with joy, by their neglect with grief.

No one but a pastor knows the disheartening effects of coldness, inconsistencies, or ungratefulness in members. He prepares a sermon with deep anxiety and weariness of mind, and they are not present to hear it. He breaks their bread, but they come not to the altar to receive it. He lays his hands on them in Confirmation,

after many exhortations, prayers, and tears, and they go forth to dishonor their profession, to wound their Saviour, and to betray the Church. He bears them on his heart in public and in private, by day and by night, and receives ingratitude in return. It is this that dampens his zeal, breaks his courage, and turns the cup of his joy into wormwood and gall.

Remember that your pastor is a public man, and as such is exposed to the uncharitable private judgment of many minds. Besides, it is part of his commission to reprove and condemn the sins of the people; and hence it cannot be expected that he should be without enemies. No faithful minister can please all men. Even Christ could not. St. Paul could not. The prophets, apostles, and martyrs could not. Indeed, our Saviour says: "Wo unto you when all men speak well of you." St. Paul says: "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Do not, therefore, expect this of your pastor.

Remember also that your pastor, though highly honored of Christ, and sincerely devoted to His cause, is yet not an angel. He is a man "of like passions with yourself," and exposed to all the imperfections and infirmities which cleave to Christians in this life. Even St. Paul could say: "Not as though I had already attained, either were already perfect." The same apostle, speaking of the ministry, says: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (1 Cor. iv. 7.) Regard, therefore, with great charity, whatever faults and failings may appear in his spirit and life. To err is human; to forgive is divine. All eyes are on him. His posi-

tion is delicate. His responsibilities are many. His perplexities are great. Much is expected of him, and his mistakes are readily magnified. If you see an occasional open fault in him, remember that you see him not in private, where he writes bitter things against himself, and weeps over his imperfections, and rejoices in the pardon which he has received of God, even while men are still severely holding him to account.

The children of this world especially, who are most heavily laden with guilt, are prone to be most severe in their censures of his little defects. With beams in their own eyes, they profess to discern keenly a mote in his. You must take his part when assailed; defend him when he is misrepresented. In this way will you sustain his character, and enlarge the circle of his influence. In proportion as you inspire respect for him in heart, do you increase his power of doing good.

Study how you shall be kind to your pastor. Words of kindness, acts of kindness, marks of kindness—these are the earthly sunlight of a pastor's life, and the nerves of his strength. It is by these that he is encouraged in his numerous cares, heavy toils, and responsible duties.

Seek to cultivate your pastor's love toward yourself. This is a duty too generally overlooked. We say cultivate his love, because it is in your power to do so. The holy apostle exhorts, "Let us consider one another, to provoke unto love." (Heb. x. 24.) It is plain that one person is capable of drawing the spirit of another toward himself—to incite him to love. We can do that which will awaken love in the bosom of another toward us.

God makes it the duty of your pastor to love you; but remember that he also enjoins on you to provoke him to love you. Why are we more inclined to some persons than toward others? The answer is easy: Because we see more that calls forth our love in some than in others. This is the reason why even Christ was drawn peculiarly toward John, Mary, Martha, and Lazarus. They were lovely, and provoked His love toward them.

All Christians are imperfect, and have consequently more or less about them which repels love; but this the kind pastor takes into charitable consideration, because he does not claim perfection himself, and is therefore dependent on the same kind charity. But, as he is, so are you, bound in duty to cultivate a lovely spirit and character, not merely for the reward which goodness secures, but in order that it may be possible for him to love you.

We have all observed how easy it is to love some Christians. They are so firm, so consistent, so regular and decided in all their Christian acts, that we must see an excellence about them which commands our esteem. On the other hand, we have all felt how difficult it is to keep up an exercise of love toward others. They are so cold, so inconstant—there is so much lack of all the finer feelings of the Christian life, we must be ever making apologies to ourselves for their inconsistencies and unkindness; and when we have put the best possible construction upon their acts and Christian characters, we must still stand in doubt of them, and find ourselves ever repelled instead of attracted.

Pastors are sometimes blamed for confiding more affectionately in some than in others.

Whose fault is it? Do not blame your pastor for the absence of special love toward you, when there is so little special in you to love. First blame your Saviour, the Chief Pastor, for His special love toward John and the family of Bethany. Make yourself like them—act toward your pastor in all kindness and love as they did toward our Saviour, and then, as John was to Christ, so you may be to your pastor, a "beloved disciple."

This is a point of great importance. We would impress it deeply on your mind. Your own comfort, as well as the pastor's happiness and power of benefiting you in his ministrations, greatly depend on it.

Do you ask how you are to cultivate his love toward you, your question has already been substantially answered: By cultivating your own Christian character, and thus making yourself worthy of a Christian love. Nor must you overlook the influence of what, by an unreflecting person, might be regarded small matters. Show toward your pastor little acts of kind remembrance. That circle of lovely female disciples which we find so constantly near our Saviour, and toward whom He was drawn in such special holy love, "ministered unto Him," with unceasing attentions. She who anointed His feet with the alabaster box of ointment, "very precious" —Martha who so kindly "received Him into her house"—they who hastened to His tomb so early with spices which they had prepared, to show such touching love to His sacred body—could not fail to cheer His weary way, in all His ministerial life, with little gifts of love, tokens of their affectionate remembrance, and grateful offerings to His comfort. Tradition

says—perhaps truly—that "the coat woven without seam from the top throughout," was the work of the hands and the gift of the heart of Mary! Of whom more likely! Can any one doubt that such like acts of love affected the heart of even the Son of God, and served to draw forth that strong holy human love, the special manifestation of which the Evangelists incidentally, and yet so touchingly, represent as characterizing His conduct toward these ministering disciples. Do not think for a moment that your pastor's heart is either too dull or too ethereal to be affected by such delicate touches of kindness and love.

You must not forget that it is your solemn duty to pray for your pastor. "Brethren, pray for us, that the word of the Lord may have free course, and be glorified." (2 Thess. iii. 1.) "Brethren, pray for us." (Heb. xiii. 18.) "I know," said Paul when he was in bonds, "that this shall turn to my salvation, through your prayers." (Phil. i. 19.) Who is it that makes these requests? Was it some poor, weak, ignorant, inexperienced minister who needed specially to be prayed for? O, no! It was Paul—a man of learning, a man of experience, a man of great spirtual power, an apostle, a man inspired, in whom dwelt the Holy Ghost! A hero in religion—a man of zeal, courage, and unbounded determination—the most wonderful man the world ever saw—called by "a vision," caught up into the third heaven by "a vision," honored by our Saviour above all others in that He showed Himself to him personally in his call to the ministry. This man says: "Pray for us." Did he need it? How much more your pastor!

Pray for your pastor. Pray for him in your closet; and whenever you think of him, or speak of him, or see him, offer up for him and his work a silent prayer. Whenever you think of the interests of the congregation, pray for him. If you wish him to preach well, pray for him.

You respect and love him; you delight in his ministrations; you speak well of him to others; you take his part against any who speak evil of him. This is noble, this is kind, this is Christian-like. But do you pray for him? Do you speak of him to God, commend him to His grace, and invoke His Holy Spirit upon him? Do you attend to this before you go to church, when you have entered your pew, and when he rises to minister in holy things; and during the service does your heart rise to God for His blessing on his ministrations to yourself and others? In the ancient Church the minister began the most solemn service by saying: "Lift up your hearts." To which the people responded: "We lift them up unto the Lord." How beautiful and appropriate! O, how often do we forget that our ministers are not angels, but men like ourselves, who have the great treasure in earthen vessels, and therefore need our prayers!

VII.

Your Relation to Your Fellow-Members.

A good church member will take a sincere interest in his fellow-members.

Members of the church stand related to one another as the different members of the body. When one member suffers, all suffer with it. The interest of one is the interest of all. They

will mutually sustain one another. The strong will support the weak. The intelligent will instruct the ignorant. The firm will confirm the wavering.

They will cultivate each other's acquaintance. They will seek to know each other's circumstances. They will endeavor to advance one another's interests in temporal and spiritual things. They will bear one another's burdens, and so fulfil the law of Christ. This is involved in their very relations. For this purpose are they nearer to each other, than to others in the communion of the church. To this also the Apostle exhorts: "Do good to all men, but especially to the household of faith."

These things, and many others which we cannot now enumerate, belong to a good church member. What a blessing it would be to the church if this character of a church member were generally realized! What then could hinder the prosperity of the church? Little could its enemies accomplish if all its professed friends were thus true and faithful in all their duties. Strive to improve by these counsels, so shall you be an ornament to the church, and worthy to bear the sacred name—Christian!

VIII.

Proper Conduct in the House of God.

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon

earth: therefore let thy words be few. Thus does the wise man instruct us in reference to our deportment when going to the house of God, and our conduct whilst there. Let me ask your serious attention to a few thoughts on this subject.

On the way we are to "keep our feet"—that is, observe a walk and deportment which corresponds with the solemn errand on which we are going. When we are there, we are not to "offer the sacrifice of fools"—that is, do as those do who feel no responsibility for their acts, and have no proper sense of what belongs to God and His worship.

It is not strange that the sacred writers should make this a matter worthy of concern, and give instruction in relation to it. Proper conduct is a matter of importance in all places; and, of course, most of all in the house of God.

Our spirit and deportment must always correspond with the place and circumstances in which we are. Sorrow does not belong to a marriage scene, nor joy to a funeral. Tears belong not to a festival, nor laughter to a fast. Everything is beautiful in its place. "Rejoice with them that do rejoice, and weep with them that weep." There is both beauty and religion in observing always a deportment, and manifesting a spirit, in harmony with the place, and the time. Out of place all things are wrong.

It is on this principle that the wise man requires a certain kind of deportment to be observed by us, even in the way to the house of God. We go not to our worldly work and business—we go not to visit a friend—we go not to a lecture or place of innocent amusement—therefore we go not as we go to such places.

This ought not only to be felt by us, but it ought to be seen by others. There need be no hanging of head, as though we were going to suffer the penalty of a crime, but there ought to be that devout humility, that cheerful gravity, and decency of demeanor, which we at once feel belongs to those who are going into the presence of God to confess their sins, to hear Him speak, and to praise Him for His love.

This feeling ought to increase as we approach, and actually enter the courts of the Lord. If we "keep our feet" on the way, much more when we enter. The Jews, as they went up, sung "songs of degrees," which increased in solemn beauty and devotion as they came nearer the place where His honor dwelt.

No light conversation, no worldly feeling, no vanity of spirit, no frivolous deportment, should be carried up to the door of the sanctuary. It will not be done by the considerate, sincere, and earnest worshipper.

The manner of entering a sanctuary is not a matter of indifference.

His first thought is self-recollection and prayer. It was a beautiful custom which our fathers observed, when they did not even take their seats without first offering a prayer, with the hat or hymn-book held up before the face. This custom has passed away; it is well if, with some at least, the prayer has not gone with it! Is it not to be feared—yea, must it not be concluded, from the way in which many persons present themselves in their pews, that silent prayer is not thought of, much less practised? It is to be feared that hearts which do not thus rise to God in the beginning, do not truly rise to Him in the continuance of the service.

Will not he who devoutly begins, be better prepared for the remaining service? Will not the singing, the prayer, and the sermon, to such an one, possess new interest? Have not those who present themselves before God without prayer, reason to blame themselves if they depart from the sanctuary unprofited and unblest?

It is the omitting of this silent prayer which makes room for improprieties and sins which are too common even in the best regulated congregations—such as looking around, noticing every new worshipper that comes in, and even, in some cases, conversation carried on in annoying whispers. This it is, certainly, which deserves to be called, in the strong language of Solomon, "the sacrifice of fools." Conduct like this has a very bad effect, not only on the guilty themselves, but on others. It is exceedingly annoying to all who are compelled to witness it. Who is it that has not, at some time or other, been robbed of all the satisfaction of a service by such-like improprieties in some that were near them? This is certainly a serious crime before God! Well does the wise man say: "They consider not that they do evil."

We must speak also of the nature of true worship itself. The worship of God ought to be solemn and beautiful. This can only be realized where all worshippers observe the greatest order, and the most decent propriety. No sight on earth is more beautiful than a worshipping congregation where all seem pervaded with the one great thought and feeling: "The Lord is in His holy temple; let all the earth keep silence before Him!" To such worshippers the angels are near—with such a beautiful service God is well pleased.

To such a worship the wise man exhorts us. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Reverence, humility, and solemnity, which always exert a subduing influence on the soul, are the deepest elements, and surest characteristics, of true worship. Where these are found, the worship is beautiful in the sight of man, and acceptable to God. There the challenge may be made—

Let strangers walk around
  The city where we dwell,
Compass and view the holy ground,
  And mark the building well:

The order of Thy house,
  The worship of Thy court,
The cheerful songs, the solemn vows,
  And make a fair report.

How decent and how wise!
  How glorious to behold!
Beyond the pomp that charms the eyes,
  And rites adorned with gold!

Take earnest and devout part in all the exercises. Be not merely a spectator and a listener, but a worshipper. Hearing the sermon is not the only duty, nor the chief duty of the worshipper. Even more important than this are the prayers and praises of the sanctuary—in psalms, and hymns, and spiritual songs, to make melody in our hearts unto the Lord! This is more properly worship.

Preserve a devout attitude in worship. Let it not be said that outward reverence, propriety, and order, are of no importance when the heart is right. When these are absent the heart is not

right. Are politeness, civility, and courtesy of no account in social life? Do persons of proper cultivation lounge in a parlor, sleep in a social circle, show themselves listless when spoken to, or manifest indifference to the kind attentions of those who are doing them honor? No. And will a Christian do these things before God, and in His solemn worship? Will a pious person act irreverently and carelessly in the midst of the service of Him before whom the angels prostrate themselves with veiled faces in token of the deepest humility and reverence!

PART V.

AN ORDER OF SCRIPTURE READINGS

FOR EVERY DAY IN THE YEAR.

ARRANGED

ACCORDING TO THE CHURCH YEAR.

From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

ST. PAUL.

We have also a more sure word of prophecy; Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts.

ST. PETER.

AN ORDER

OF

SCRIPTURE READINGS

FOR THE

CHURCH YEAR.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The reading of the Holy Scriptures in private and as a part of public worship, was early introduced in the Christian Church. Bingham says that "Cyril allowed his catechumens to read no other books in private but the books of the Old and New Testament, which he thought they might safely read, because they were both publicly read in the Church." In 1549, according to Proctor, "the reading of the Scriptures in the Church was made intelligible by being continuous, while the appointment of two chapters, one from the Old, and one from the New Testament, was a return to the primitive custom."

In the Calendar used in the English Church, the book of Genesis is begun with the beginning of the civil year, and the regular order of the books in the Old and New Testaments is pre-

served, "omitting many chapters of Ezekiel, and the Books of Chronicles, and the Song of Solomon," while Isaiah is reserved for the Advent season. It seems, however, preferable to arrange the Calendar with reference to the ecclesiastical year, so that the reading of the Scriptures, as well as the general arrangement of church services, may be made to accord with the needs, uses, and teachings of the Church. The Calendar herewith given has been kindly translated and prepared for this work by Dr. Lewis H. Steiner, from the Evangelical Hymn and Prayer Book, published, for Church and Family use, at Hamburg, 1846. The plan adopted in its preparation is as follows: During Advent, the history of the Patriarchs is read for the First, and the prophetic announcements of the appearance of the Saviour for the Second, Lessons. In the Christmas and Epiphany seasons, the history of Moses, Joshua, the Judges and Ruth, Samuel and Saul, with the Book of Job, form the First, while the account of the birth, youth, and ministry of Christ, constitutes the subject of the Second, Lessons. In Lent, we read the account of the kings of Judah from David to Ahaz, and those of Israel from Jeroboam to Hosea, in the First Lessons; and the sufferings of Christ in the Second Lessons.

In the Easter season, the First Lessons give an account of the history of Judah to the destruction of Jerusalem, together with the minor prophets of this period; and the Second Lessons contain the account of the Resurrection and Ascension to Heaven of our Saviour. The remainder of the Church Year is taken up with the reading of Isaiah, Jeremiah, and some of the other prophets, with some of the Psalms, for the

First Lessons; and the account of the founding of the Church, its extension and its completion, as shadowed forth in the Apocalypse, constitute the Second Lessons.

It is believed that this arrangement will be found most convenient for private and family use, giving Scriptural readings appropriate for the various Church seasons.

FIRST WEEK IN ADVENT.

Gospel, St. Matthew xxi. 8-11. *Epistle, Romans* xiii. 11-14.

	FIRST LESSON.	SECOND LESSON.
Sunday	Genesis i., ii.....	Proverbs viii.; John i. 1-14
Monday	" iii., iv.....	Genesis ii. 4-25.
Tuesday	" v., vi.....	Matthew xix. 1-12.
Wednesday	" vii., viii.....	Ephesians v. 22-33.
Thursday	" ix.....	1 Corinthians vii.
Friday.....	" x.....	Genesis iii
Saturday.....	" xi.....	" viii. 15 to ix. 17.

SECOND WEEK IN ADVENT.

Gospel, St. Luke xxi. 25-33. *Epistle, Romans* xv. 4-13.

	FIRST LESSON.	SECOND LESSON.
Sunday	Genesis xii.....	Acts xvii. 15-34.
Monday	" xiii.....	Genesis xv.
Tuesday	" xiv.....	Deuteronomy v.
Wednesday	" xv., xvi.....	Exodus xii.
Thursday	" xvii., xviii.....	Deuteronomy xxvii.
Friday.....	" xxi. 1-21.....	Romans vii.
Saturday.....	" xxii. 1-19.....	Leciticus xvi.

THIRD WEEK IN ADVENT.

Gospel, St. Matthew xi. 2-10. *Epistle,* 1 *Corinthians* iv. 1-5.

	FIRST LESSON.	SECOND LESSON.
Sunday	Genesis xxiv., xxv. 1-11	Isaiah xi.; John v.
Monday	" xxv. 19-34, xxvi	1 Peter i. 3-12.
Tuesday	" xxvii., xxviii	2 Samuel vii.
Wednesday	" xxix. 1-35	Joel iii.
Thursday	" xxx. 25-43, xxxi	Jeremiah xxiii.
Friday	" xxxii., xxxiii	" xxxi.
Saturday	" xxxv	Isaiah lii. 13; liii.

FOURTH WEEK IN ADVENT.

Gospel, St. John i. 19-34. *Epistle, Philippians* iv. 4-7.

	FIRST LESSON.	SECOND LESSON.
Sunday	Genesis xxxvii	John iii. 23-36; Luke i. 26-56.
Monday	" xxxix., xl	Isaiah xlii.
Tuesday	" xli., xlii	" xlix.
Wednesday	" xliii., xliv	" lv.
Thursday	" xlv., xlvi	" lviii.
Friday	" xlvii., xlviii	" lx.
Saturday	" xlix., l	Christmas Eve: Isaiah xi. 1-10

CHRISTMAS WEEK.

Christmas Day,	*Gospel, St. John* i. 1-14.	*Epistle, Hebrews* i. 1-12.
St. Stephen's Day,	*Gospel, Luke* ii. 15-20. " *St. Matt.* xxiii. 34-39.	*Epistle, Titus* iii. 4-7. " *Acts* vi. 8—vii. 60.
St. John's Day,	*Gospel, St. John* xxi. 19-24.	*Epistle,* 1 *John* i. 1-10.
The Innocents' Day,	*Gospel, St. Matthew* ii. 13-18.	*Epistle, Revelations* xiv. 1-5.
Sunday after Christmas,	*Gospel, St. Matthew* i. 18-25 " *Luke* ii. 33-40.	*Epistle, Galatians* iv. 1-7.

	FIRST LESSON.	SECOND LESSON.	
Sunday	Exodus i., ii.....	Christmas Day,	Isaiah ix. 2-7. Hebrews i.
Monday	" iii., iv.....		
Tuesday	" v., vi. 1-13.....	Day after Christmas.	Psalm ii. " cx.
Wednesday	" vi. 28, vii., viii.....	Sunday after Christmas.	Romans v. Colossians i.
Thursday	" ix., x., xi.....	For the remaining days of the year.	Isaiah xli. " xlix. Romans viii. 1 Cor. viii. 1-6
Friday.....	" xii., xiii.....		
Saturday.....	" xiv., xv. 1-21.....		

Last Day of the Year, Psalm xc. or ciii.

NEW YEAR'S WEEK.

NEW YEAR'S DAY, *Gospel, St. Luke*, ii. 15-21. *Epistle, Colossians* ii. 8-17.

	FIRST LESSON.	SECOND LESSON.	
Sunday	Exodus xv. 22, xvi., xvii.	New Year's Day.	1 Peter ii. 12-19 Luke ii. 22-40.
Monday	" xviii., xix., xx.		
Tuesday	" xxi., xxii., xxiii.	For the Week Days from New Year to Epiphany Sunday.	Philip. ii. 1-11. 1 Peter iv. 12-19 Ephes. iii. Ps. xxiv., xcviii., cxlv.
Wednesday	" xxiv., xxv., xxvi.		
Thursday	" xxvii., xxviii., xix.		
Friday	" xxx., xxxi., xxxii.		
Saturday	" xxxiii., xxxiv.		

EPIPHANY WEEK.

FIRST SUNDAY AFTER NEW YEAR, *Gospel, St. Matthew* ii. 1-23. *Epistle, Isaiah* ix. 1-6.
EPIPHANY, " " ii. 1-12. " *Eph.* iii. 1-12.

	FIRST LESSON.	SECOND LESSON.
Sunday	Numbers i., ii., iii.	Luke ii. 40-52; John i. 29-34.
Monday	" iv., v., vi.	John i. 38-51.
Tuesday	" x., xi., xii., xiii.	" ii.
Wednesday	" xiv., xv., xvi., xvii.	" iii.
Thursday	" xx., xxi.	" iv.
Friday	" xxii., xxiii., xxiv.	" v.
Saturday	" xxxi., xxxii.	" vi. 1-25.

FIRST WEEK AFTER EPIPHANY.

Gospel, St. Luke ii. 41-52. *Epistle, Romans* xii. 1-5.

	FIRST LESSON.	SECOND LESSON.
Sunday	Deuteronomy i., ii., iii.	John vi. 26-71.
Monday	" iv., v., vi.	" vii.
Tuesday	" vii., viii., ix.	" viii. 1-20.
Wednesday	" x., xi., xii.	" viii. 21-50.
Thursday	" xiii., xiv., xv.	" ix.
Friday	" xvi., xvii.	" x. 1-21.
Saturday	" xviii., xix.	" x. 22-42.

SECOND WEEK AFTER EPIPHANY.

Gospel, St. John ii. 1-11. *Epistle, Romans* xii. 6-16.

	FIRST LESSON.	SECOND LESSON.
Sunday	Deuteronomy xxvii.	Mark i. 1-20.
Monday	" xxviii.	" i. 21-45.
Tuesday	" xxix., xxx.	" ii.
Wednesday	" xxxi.	" iii. 1-19.
Thursday	" xxxii.	" iii. 20-35.
Friday	" xxxiii.	" iv.
Saturday	" xxxiv.	" v., vi. 1-16.

THIRD WEEK AFTER EPIPHANY.

Gospel, St. Matthew viii. 1-11. *Epistle, Romans* xii. 17-21.

	FIRST LESSON.	SECOND LESSON.
Sunday	Joshua i., ii., iii.	Mark vi. 7-29.
Monday	" iv., v.	" vi. 30-56.
Tuesday	" vi., vii.	" vii. 1-23.
Wednesday	" viii., ix.	" vii. 24-37.
Thursday	" x., xi., xii.	" viii.
Friday	" xiii., xiv.	" ix.
Saturday	" xxiii., xxiv.	" x. 1-31.

FOURTH WEEK AFTER EPIPHANY.

Gospel, St. Matthew viii. 23-27. *Epistle, Romans* xiii. 1-7.

	FIRST LESSON.	SECOND LESSON.
Sunday	Judges i., ii., iii.	Matthew iii.
Monday	" iv., v.	" iv. 1-22.
Tuesday	" vi., vii., viii.	" iv. 23; v. 1-12.
Wednesday	" ix., x., xi.	" v. 13-32.
Thursday	" xiii., xiv., xv., xvi.	" v. 33-48.
Friday	Ruth i., ii.	" vi.
Saturday	" iii., iv.	" vii.

FIFTH WEEK AFTER EPIPHANY.

Gospel, St. Matthew xiii. 24-30. *Epistle, Colossians* iii. 12-17.

	FIRST LESSON.	SECOND LESSON.
Sunday	1 Samuel i., ii.	Matthew viii. 1-17.
Monday	" iii., iv.	" viii. 17-34.
Tuesday	" v., vi.	" ix.
Wednesday	" vii., viii.	" x.
Thursday	" ix., x., xi.	" xi.
Friday	" xii., xiii.	" xii.
Saturday	" xiv., xv.	" xiii.

SIXTH WEEK AFTER EPIPHANY.

Gospel, St. Matthew xvii. 1-9. *Epistle,* 1 *John* iii. 1-10.

	FIRST LESSON.	SECOND LESSON.
Sunday	Job i., ii.	Matthew xiv.
Monday	" iii., iv., v.	" xv.
Tuesday	" vi., vii., viii.	" xvi.
Wednesday	" ix., x.	" xvii.
Thursday	" xi.	" xviii.
Friday	" xii.	" xix.
Saturday	" xiii., xiv.	" xx. 1-16.

SEPTUAGESIMA WEEK.

Gospel, St. Matthew xx. 1-16. *Epistle,* 1 *Corinthians* ix. 24—x. 5.

	FIRST LESSON.	SECOND LESSON.
Sunday	Job xv.	Luke iii.
Monday	" xvi.	" iv.
Tuesday	" xvii.	" v.
Wednesday	" xviii.	" vi. 1-19.
Thursday	" xix.	" vi. 20-49.
Friday.....	" xx.	" vii.
Saturday.....	" xxi.	" viii.

SEXAGESIMA WEEK.

Gospel, St. Luke viii. 4-15. *Epistle,* 2 *Corinthians* xi. 19—xii.

	FIRST LESSON.	SECOND LESSON.
Sunday	Job xxii.	Luke ix. 1-36.
Monday	" xxiii., xxiv.....	" ix. 37-62.
Tuesday	" xxv.	" x.
Wednesday	" xxvi.	" xi. 1-36.
Thursday	" xxvii., xxviii.....	" xi. 37—xii. 1-12.
Friday.....	" xxix., xxx.....	" xii. 13-59.
Saturday.....	" xxxi.	" xiii. 1-21.

QUINQUAGESIMA WEEK.

Gospel, St. Luke xviii. 31-43. *Epistle,* 1 *Corinthians* xiii. 1-13.

Ash Wednesday: *Gospel, St. Matthew* vi. 16-21. " *Joel* ii. 12-18.

	FIRST LESSON.	SECOND LESSON.
Sunday	Job xxxii., xxxiii.	Luke xiii. 22-35.
Monday	" xxxiv., xxxv.	" xiv.
Tuesday	" xxxvi., xxxvii.	" xv.
Wednesday	" xxxviii.	" xvi.
Thursday	" xxxix.	" xvii. 1-19.
Friday	" xl., xli.	" xvii. 20-37.
Saturday	" xlii.	" xviii. 1-30.

FIRST WEEK IN LENT.

Gospel, St. Matthew iv. 1-11. *Epistle, 2 Corinthians* vi. 1-10.

	FIRST LESSON.	SECOND LESSON.
Sunday	1 Samuel xvi., xvii., xviii.	John xii. 20-33; Luke xviii. 31—
Monday	" xix., xx.	Luke xix. 29—xx. 1-18. [xix. 1-28
Tuesday	" xxi., xxii.	" xx. 9—xxi. 1-4.
Wednesday	" xxiii., xiv.	" xxi. 5-35.
Thursday	" xxv., xxvi., xxvii.	" xxii. 1-30.
Friday	" xxviii., xxix.	" xxii. 31-71.
Saturday	" xxx., xxxi.	" xxiii.

SECOND WEEK IN LENT.

Gospel, St. Matthew xv. 21-28. *Epistle,* 1 *Thessalonians* iv. 1-8.

	FIRST LESSON.	SECOND LESSON.
Sunday	2 Samuel i., ii.....	Mark x. 32-52.
Monday	" iii.	" xi.
Tuesday	" iv., v.....	" xii.
Wednesday	" vi., vii., viii.....	" xiii.
Thursday	" ix., x., xi.....	" xiv. 1-54.
Friday.....	" xii.	" xiv. 55—xv. 1-15.
Saturday.....	" xiii., xiv.....	" xv. 16-47.

THIRD WEEK IN LENT.

Gospel, St. Luke xi. 14-28. *Epistle, Ephesians* v. 1-9.

	FIRST LESSON.	SECOND LESSON.
Sunday	2 Samuel xv.	Matthew xx. 17-33.
Monday	" xvi., xvii.....	" xxi.
Tuesday	" xviii.	" xxii.
Wednesday	" xix., xx.....	" xxiii.
Thursday	" xxi., xxii.....	" xiv. 1-31.
Friday.....	" xxiii.	" xiv. 32-51.
Saturday.....	" xxiv.	" xxv.

FOURTH WEEK IN LENT.

Gospel, St. John vi. 1-14. *Epistle, Galatians* iv. 21-31.

	FIRST LESSON.	SECOND LESSON.
Sunday	1 Kings i., ii.....	Matthew xxvi. 1-13.
Monday	" iii., iv.....	" xxvi. 14-35.
Tuesday	" v., vi.....	" xxvi. 36-56.
Wednesday	" vii.	" xxvi. 57—xxvii. 1-2
Thursday	" viii.	" xxvii. 3-31.
Friday.....	" ix., x.....	" xxvii. 32-50.
Saturday.....	" xi.	" xxvii. 51-66.

FIFTH WEEK IN LENT.

Gospel, St. John viii. 46-59. *Epistle, Hebrews* ix. 11-15.

	FIRST LESSON.	SECOND LESSON.
Sunday	1 Kings xii., xiii., xiv.....	John xi.
Monday	" xv., xvi.....	" xii.
Tuesday	" xvii., xviii.....	" xiii. 1-30.
Wednesday	" xix., xx.....	" xiii. 31—xiv. 1-38.
Thursday	" xxi., xxii.....	" xv.
Friday.....	2 Kings i., ii., iii.....	" xvi.
Saturday.....	" iv.	" xvii.

HOLY WEEK.

PALM SUNDAY:	*Gospel, St. John* xii. 1-16.	*Epistle, Philippians* ii. 5-10.
MONDAY BEFORE EASTER:	" *St. Mark* xiv.	" *Isaiah* lxiii.
TUESDAY " "	" " xv.	" " 1. 5-11.
WEDNESDAY " "	" *St. Luke* xxii.	" *Hebrews* ix. 16-28.
HOLY THURSDAY:	" " xxiii.	" 1 *Corinthians* xi. 17-34.
GOOD FRIDAY:	" *St. John* xix. 1-37.	" *Hebrews* x. 1-25.
EASTER EVE:	" *St. Matthew* xxvii. 57-66	" 1 *Peter* iii. 17-22.

	FIRST LESSON.	SECOND LESSON.
Sunday	2 Kings v., vi.....	Lamentations.
Monday	" vii., viii. 1-15.....	Hebrews viii.
Tuesday	" viii. 16—ix., x.....	" ix.
Wednesday	" xi., xii.....	" x.
Thursday	" xiii., xiv.....	John vi.
Friday.....	" xv.	Luke xxiii. 32-49.
Saturday.....	" xvi., xvii.....	Hebrews iv.

Instead of the Epistle, or the Second Lesson, the New Testament readings for each day of this week may be taken from a Harmony of the Gospels, arranged so as to give an account of the incidents of Passion Week.

EASTER WEEK.

EASTER DAY:	*Gospel, St. John* xx. 1-10.	*Epistle, Colossians* iii. 1-11.
" MONDAY:	" *St. Luke* xxiv. 13-35.	" *Acts* x. 34-43
" TUESDAY:	" " xxiv. 36-44.	" " xiii. 26-33.

	FIRST LESSON.	SECOND LESSON.
Sunday	Joel i.	Matt. xxviii.; John xx. 1-18
Monday	" ii.	Luke xxiv. 1-12; 2 Cor. xiii.
Tuesday	" iii.	Acts ii. 22-47.
Wednesday	Jonah i.	1 Corinthians xv.
Thursday	" ii.	Romans vi.
Friday.....	" iii.	" viii.
Saturday.....	" iv.	1 Corinthians iii.

FIRST WEEK AFTER EASTER.

Gospel, St. John xx. 19-31. *Epistle,* 1 *John* v. 4-12.

	FIRST LESSON.	SECOND LESSON.
Sunday	Amos i., ii.....	John i.
Monday	" iii., iv.....	" ii.
Tuesday	" v.	" iii.
Wednesday	" vi.	" iv.
Thursday	" vii.	" v.
Friday.....	" viii.	" vi. 1-40.
Saturday.....	" ix.	" vi. 41-71.

SECOND WEEK AFTER EASTER.

Gospel, St. John x. 11-16. *Epistle,* 1 *Peter* ii. 20-25.

	FIRST LESSON.	SECOND LESSON.
Sunday	Hosea i., ii., iii.....	John vii.
Monday	" iv., v.....	" viii. 1-30.
Tuesday	" vi., vii.....	" viii. 31-59.
Wednesday	" viii., ix.....	" ix.
Thursday	" x., xi.....	" x.
Friday.....	" xii.	" xi.
Saturday.....	" xiii., xiv.....	" xii.

THIRD WEEK AFTER EASTER.

Gospel, St. John xvi. 16-22. *Epistle,* 1 *Peter* ii. 11-19.

	FIRST LESSON.	SECOND LESSON.
Sunday	Zechariah ix., x.....	John xiii., xiv.
Monday	" xi.	" xv.
Tuesday	Micah i., ii., iii.....	" xvi., xvii.
Wednesday	" iv., v.....	" xviii.
Thursday	" vi.	" xix.
Friday.....	" vii.	" xx.
Saturday.....	Nahum	" xxi.

FOURTH WEEK AFTER EASTER.

Gospel, St. John xvi. 5-15. *Epistle, St. James* i. 16-21.

	FIRST LESSON.	SECOND LESSON.
Sunday	2 Kings xviii.	Hebrews i., i.
Monday	" xix.	" iii., iv.
Tuesday	2 Chronicles xxix.	" v., vi.
Wednesday	" xxx.	" vii.
Thursday	2 Kings xx., xxi.	" viii.
Friday	2 Chron. xxxiii.; 2 Kings xxii.,	" ix.
Saturday	2 Kings xxiv., xxv. ....[xxiii.	" x.

ASCENSION WEEK.

SUNDAY BEFORE ASCENSION DAY: *Gospel, St. John* xvi. 23-33. *Epistle, St. James* i. 22-27.
ASCENSION THURSDAY: " *St. Mark* xvi. 14-20. " *Acts* i. 1-11.

	FIRST LESSON.	SECOND LESSON.
Sunday	Zephaniah i.	Hebrews xi.
Monday	" ii.	" xii.
Tuesday	" iii.	" xiii.
Wednesday	Habakkuk i.	John xiv.
Thursday	" ii.	Colossians ii.—Ephesians iv
Friday	" iii.	John xv.
Saturday	" iv.	" xvi.

THE WEEK BEFORE WHITSUNTIDE.

Gospel, St. John xv. 26—xvi. 1. *Epistle,* 1 *Peter* iv. 7-11.

	FIRST LESSON.	SECOND LESSON.
Sunday	Zechariah xii.	1 John i.
Monday	" xiii.	" ii.
Tuesday	" xiv.	" iii.
Wednesday	Obadiah	" iv.
Thursday	Psalm lxxvi.	" v.
Friday.....	" cxviii.	Joel iii.
Saturday.....	" cxlv.	John xvii.

WHITSUNTIDE.

WHIT-SUNDAY:	*Gospel, St. John* xiv. 15-31.	*Epistle, Acts* ii. 1-11.
WHIT-MONDAY:	" " iii. 16-21.	" " x. 34-48.
WHIT-TUESDAY:	" " x. 1-11.	" " viii. 14-17.

	FIRST LESSON.	SECOND LESSON.
Sunday	Isaiah vi.	Exodus xix.—Gal. iii., iv. 1-7.
Monday	" i.	Galatians v.—1 Corinthians xii
Tuesday	" ii.	Romans xii.
Wednesday	" iii.	1 Corinthians xiii.
Thursday	" iv.	Romans vi. 19—vii.
Friday.....	" v.	" viii.
Saturday.....	" vii., viii. 1-8.....	2 Corinthians v.

TRINITY WEEK.

Gospel, St. John iii. 1-15. *Epistle, Revelation* iv. 1-11.

	FIRST LESSON.	SECOND LESSON.
Sunday	Isaiah viii. 9, ix. 1-8.....	Acts i., ii.
Monday	" ix. 9, x, 1-4.....	" iii.
Tuesday	" xiv. 24, xv., xvi.....	" iv.
Wednesday	" xvii., xviii.....	" v.
Thursday	" xix., xx.....	" vi.
Friday.....	" xxii.	" vii.
Saturday.....	" xxiii.	" viii.

FIRST WEEK AFTER TRINITY.

Gospel, St. Luke xvi. 19-31. *Epistle,* 1 *John* iv. 7-21.

	FIRST LESSON.	SECOND LESSON.
Sunday	Isaiah xxiv., xxv.....	1 Peter i., ii. 1-10; Acts ix
Monday	" xxvi.	Acts x.
Tuesday	" xxvii.	" xi.
Wednesday	" xxviii.	" xii.
Thursday	" xxix.	1 Peter ii. 11—iii. 1-17.
Friday.....	" xxx.	" iii. 18—iv. 1-16.
Saturday.....	" xxxi.	" iv. 17—v.

SECOND WEEK AFTER TRINITY.

Gospel, St. Luke xiv. 16-24. *Epistle,* 1 *John* iii. 13-24.

	FIRST LESSON.	SECOND LESSON.
Sunday	Isaiah xxxii.	James i.; 2 Peter i. 1-11.
Monday	" xxxiii.	2 Peter i. 12, ii., iii.
Tuesday	" xxxiv.	James ii.
Wednesday	" xxxv.	" iii.
Thursday	" x. 5—xi.....	" iv.
Friday.....	" xii.	" v.
Saturday.....	" xxxviii., xxxix.....	Jude.

THIRD WEEK AFTER TRINITY.

Gospel, St. Luke xv. 1-10. *Epistle,* 1 *Peter* v. 5-11.

	FIRST LESSON.	SECOND LESSON.
Sunday	Jeremiah i.	Acts xiii. 1-12.
Monday	" ii.	" xiii. 13-52.
Tuesday	" iii.	" xiv.
Wednesday	" iv.	" xv.
Thursday	" v.	" xvi.
Friday.....	" vi.	" xvii. 1-14.
Saturday.....	" xxii. 1-23.....	" xvii. 15—xviii. 11.

FOURTH WEEK AFTER TRINITY.

Gospel, St. Luke vi. 36-42. *Epistle, Romans* viii. 18-23.

	FIRST LESSON.	SECOND LESSON.
Sunday	Jeremiah vii.	1 Thessalonians i.
Monday	" viii.	" ii. 1-16.
Tuesday	" ix.	" ii. 17, iii.
Wednesday	" x.	" iv.
Thursday	" xi.	" v.
Friday	" xii.	2 Thessalonians i., ii. 1-12
Saturday	" xiii.	" ii. 13, iii.

FIFTH WEEK AFTER TRINITY.

Gospel, St. Luke v. 1-11. *Epistle,* 1 *Peter* iii. 8-15.

	FIRST LESSON.	SECOND LESSON.
Sunday	Jeremiah xiv.	Galatians i. 1-10.
Monday	" xv.	Acts xviii. 12, xix. 1-10.
Tuesday	" xvi.	Galatians i. 11, ii. 1-14.
Wednesday	" xvii.	" ii. 15, iii. 1-14.
Thursday	" xviii.	" iii. 15.
Friday	" xix.	" iv.
Saturday	" xx.	" v., vi.

SIXTH WEEK AFTER TRINITY.

Gospel, St. Matthew v. 20-26.

Epistle, Romans vi. 3-11.

	FIRST LESSON.	SECOND LESSON.
Sunday	Jeremiah xlv., xlvi.....	1 Corinthians i.
Monday	" xlvii.	" ii.
Tuesday	" xlviii.	" iii., iv. 1-4.
Wednesday	" xlix.	" iv. 5, v. 1-8.
Thursday	" xxv.	" v. 9, vi.
Friday.....	" xxvi.	" vii.
Saturday.....	" xxxv., xxxvi..... ..	" viii., ix.

SEVENTH WEEK AFTER TRINITY.

Gospel, St. Mark viii. 1-9.

Epistle, Romans vi. 19-23.

	FIRST LESSON.	SECOND LESSON.
Sunday	Jeremiah xxii., xxiii.....	1 Corinthians x., xi. 1.
Monday	" xxiv.	" xi. 2.
Tuesday	" xxix.	" xii. 1-30.
Wednesday	" xxi.	" xii. 31, xiii.
Thursday	" xxvii.	" xiv.
Friday.....	" xxviii.	" xv. 1-34.
Saturday.....	" l., li.....	" xv. 35, xvi.

EIGHTH WEEK AFTER TRINITY.

Gospel, St. Matthew vii. 15-21. *Epistle, Romans* viii. 12-17.

	FIRST LESSON.	SECOND LESSON.
Sunday	Jeremiah xxxii.	Acts xix. 11, xx. 1.
Monday	" xxxiii.	2 Corinthians i. 1-22.
Tuesday	" xxxiv.	" i. 23, ii.
Wednesday	" xxxvii.	" iii., iv. 1-6.
Thursday	" xxxviii.	" iv. 7, v. 10.
Friday	" xxxix.	" v. 11, vi., vii. 1.
Saturday	" xl., xli.	" vii. 2.

NINTH WEEK AFTER TRINITY.

Gospel, St. Luke xvi. 1-9. *Epistle,* 1 *Corinthians* x. 1-13.

	FIRST LESSON.	SECOND LESSON.
Sunday	Jeremiah xlii.	2 Corinthians viii.
Monday	" xliii.	" ix.
Tuesday	" xliv.	" x.
Wednesday	" xxx., xxxi.	" xi.
Thursday	Lamentations i., ii.	" xii. 1-18.
Friday	" iii.	" xii. 19, xiii.
Saturday	" iv., v.	Acts xx. 1-3.

TENTH WEEK AFTER TRINITY.

**Gospel, St. Luke* xix. 41-47. *Epistle,* 1 *Corinthians* xii. 1-11.

	FIRST LESSON.	SECOND LESSON.
Sunday	Ezekiel i.	Romans i. 1-17.
Monday	" ii., iii.	" i. 18-31.
Tuesday	" iv., v.	" ii.
Wednesday	" vi., vii.	" iii.
Thursday	" viii., ix.	" iv.
Friday	" x., xi.	" v. 1-11.
Saturday	" xii.	" v. 12-21.

ELEVENTH WEEK AFTER TRINITY.

Gospel, St. Luke xviii. 9-14. *Epistle,* 1 *Corinthians* xv. 1-11.

	FIRST LESSON.	SECOND LESSON.
Sunday	Ezekiel xiii., xiv.	Romans vi.
Monday	" xv., xvi.	" vii.
Tuesday	" xvii., xviii., xix.	" viii. 1-15.
Wednesday	" xx.	" viii. 16-39.
Thursday	" xxi.	" ix. 1-13.
Friday	" xxii.	" ix. 14-33.
Saturday	" xxiii.	" x.

* In the German Churches it was formerly the custom to read the account of the destruction of Jerusalem, as given by Josephus, after the reading of the Gospel, on the Tenth Sunday after Trinity.

TWELFTH WEEK AFTER TRINITY.

Gospel, St. Mark vii. 31-37. *Epistle, 2 Corinthians* iii. 4-11.

	FIRST LESSON.	SECOND LESSON.
Sunday	Ezekiel xxiv.	Romans xi.
Monday	" xxv.	" xii.
Tuesday	" xxvi., xxvii., xxviii.	" xiii.
Wednesday	" xxix.	" xiv.
Thursday	" xxx.	" xv. 1-13.
Friday	" xxxi.	" xv. 14-33.
Saturday	" xxxii.	" xvi.

THIRTEENTH WEEK AFTER TRINITY.

Gospel, St. Luke x. 23-37. *Epistle, Galatians* iii. 16-22.

	FIRST LESSON.	SECOND LESSON.
Sunday	Ezekiel xxxiii.	Acts xx.
Monday	" xxxiv.	" xxi.
Tuesday	" xxxv.	" xxii., xxiii.
Wednesday	" xxxviii.	" xxiv., xxv.
Thursday	" xxxix.	" xxvi.
Friday	" xxxvi.	" xxvii.
Saturday	" xxxvii.	" xxviii.

FOURTEENTH WEEK AFTER TRINITY.

Gospel, St. Luke xvii. 11-19. *Epistle, Galatians* v. 16-24.

	FIRST LESSON.	SECOND LESSON.
Sunday	Isaiah xiii., xiv.....	Ephesians i. 1-14.
Monday	" xxi. 1-10.....	" i. 15, ii. 1-10.
Tuesday	" xl.	" ii. 11, iii.
Wednesday	" xli.	" iv. 1-17.
Thursday	" xlii.	" iv. 18.
Friday.....	" xliii.	" v., vi. 1-9.
Saturday.....	" xliv.	" vi. 10.

FIFTEENTH WEEK AFTER TRINITY.

Gospel, St. Matthew vi. 24-34. *Epistle, Galatians* v. 25—vi. 10.

	FIRST LESSON.	SECOND LESSON.
Sunday	Isaiah xlv., xlvi.....	Colossians i.
Monday	" xlvii.	" ii., iii. 1-4.
Tuesday	" xlviii.	" iii. 5, iv.
Wednesday	" xlix. 9-13.....	Philemon.
Thursday	" xlix. 14—l. 3.....	Philippians i. 1-26.
Friday.....	" l. 4.....	" i. 27, ii.
Saturday.....	" li., lii. 1-12.....	" iii., iv.

SIXTEENTH WEEK AFTER TRINITY.

Gospel, St. Luke vii. 11-17. *Epistle, Ephesians* iii. 13-21.

	FIRST LESSON.	SECOND LESSON.
Sunday	Isaiah lii. 13, liii.	1 Timothy i.
Monday	" liv.	" ii.
Tuesday	" lv.	" iii. 1-13.
Wednesday	" lvi. 1-8.	" iii. 14—iv. 10.
Thursday	" lvi. 9, lvii.	" iv. 11—v. 16.
Friday	" lviii.	" v. 17.
Saturday	" lix.	" vi.

SEVENTEENTH WEEK AFTER TRINITY.

Gospel, St. Luke xiv. 1-11. *Epistle, Ephesians* iv. 1-6.

	FIRST LESSON.	SECOND LESSON.
Sunday	Isaiah lx.	Titus i.
Monday	" lxi.	" ii.
Tuesday	" lxii., lxiii. 1-6.	" iii.
Wednesday	" lxiii. 7, lxiv.	2 Timothy i.
Thursday	" lxv.	" ii.
Friday	" lxvi.	" iii.
Saturday	Psalm cxxxvii.	" iv.

EIGHTEENTH WEEK AFTER TRINITY.

Gospel, St. Matthew xxii. 34-46. *Epistle,* 1 *Corinthians* i. 4-9.

	FIRST LESSON.	SECOND LESSON.
Sunday	Ezra i., ii. 64-70, iii., iv. 1-5..	Hebrews i.
Monday	" iv. 24, v., vi.....	" ii.
Tuesday	Haggai i., ii.....	" iii., iv.
Wednesday	Zachariah i., ii.....	" v.
Thursday	" iii., iv.....	" vi.
Friday.....	" v., vi.....	" vii.
Saturday.....	" vii., viii.....	" viii.

NINETEENTH WEEK AFTER TRINITY.

Gospel, St. Matthew ix. 1-8. *Epistle, Ephesians* iv. 17-32.

	FIRST LESSON.	SECOND LESSON.
Sunday	Ezra iv. 6-23, vii., viii.....	Hebrews ix. 1-14.
Monday	" ix., x. 1-17.....	" ix. 15.
Tuesday	Nehemiah i., ii., iii.....	" x. 1-18.
Wednesday	" iv., v., vi.....	" x. 19.
Thursday	" vii. 1-5, 70-73, viii..	" xi.
Friday.....	" ix., x., xi. 1-20.....	" xii.
Saturday.....	" xii. 27, xiii.....	" xiii.

FOURTH WEEK FROM THE END OF CHURCH YEAR.

Gospel, St. Matthew ix. 18-26. *Epistle, Colossians* i. 9-14.

	FIRST LESSON.	SECOND LESSON.
Sunday	Malachi i., ii. 1-16	John xxi. 1-23.
Monday	" ii. 17, iii., iv	1 John i., ii.
Tuesday	Daniel i., ii	" iii.
Wednesday	" iii., iv	" iv.
Thursday	" v., vi	" v.
Friday	" vii., viii., ix	2 John.
Saturday	" x., xi., xii	3 John.

THIRD WEEK FROM THE END OF CHURCH YEAR.

Gospel, St. Matthew xxiv. 15-28. *Epistle,* 1 *Thessalonians* iv. 13-18.

	FIRST LESSON.	SECOND LESSON.
Sunday	Psalm xc., iii., iv	Revelations i.
Monday	" vii., xi	" ii.
Tuesday	" xx., xxi., xxiii., xxvii.	" iii.
Wednesday	" xviii.	" iv., v., vi.
Thursday	" xxiv., xcvi	" vii., viii., ix. 1-12.
Friday	" li., xxxii	" ix. 13, x., xi.
Saturday	" ii., xl., lxxii	" xii., xiii.

SECOND WEEK FROM THE END OF CHURCH YEAR.

Gospel, St. Matthew xxv. 31-46. *Epistle, 2 Thessalonians* i. 3-10.

	FIRST LESSON.	SECOND LESSON.
Sunday	Psalm lxxvi., xciv.....	Revelations xiv. 1-13.
Monday	" cix.	" xiv. 14.
Tuesday	" cxl., cxli., cxlii., cxliii.	" xv.
Wednesday	" ci., cx.....	" xvi. 1-8.
Thursday	" cxx., cxxi., cxxii., cxxiii.	" xvi. 9.
Friday.....	" xci., xcii., xciii., xcv..	" xvii.
Saturday.....	" xcvii., xcviii., xcix., c..	" xviii.

LAST WEEK IN CHURCH YEAR.

Gospel, St. Matthew xxv. 1-13. *Epistle, 2 Peter* iii. 3-14.

	FIRST LESSON.	SECOND LESSON.
Sunday	Psalm lxxxv., lxxxvi., lxxxvii.	Revelations xix. 1-10.
Monday	" cxxxvii.,cxxxviii.cxxxix	" xix. 11, xx. 1-3.
Tuesday	" cii., cv.....	" xx. 4.
Wednesday	" cvi.	" xxi. 1-8.
Thursday	" cxxiv., cxxv., cxxvi....	" xxi. 9, xxii.
Friday.....	" cxxvii., cxxviii., cxxix.	Psalm xcvi.
Saturday.....	" cxxx.cxxxi.cxxxii.cxxxiii	" cxlv.

TWENTIETH WEEK AFTER TRINITY.*

Gospel, St. Matthew xxii. 1-14. *Epistle, Ephesians* v. 15-21.

	FIRST LESSON.	SECOND LESSON.
Sunday	Proverbs i., ii.....	
Monday	" iii.	
Tuesday	" iv.	
Wednesday	" v., vi. 1-19.....	
Thursday	" vi. 20, vii.....	
Friday.....	" viii.	
Saturday.....	" ix.	

TWENTY-FIRST WEEK AFTER TRINITY.

Gospel, St. John iv. 46-54. *Epistle, Ephesians* vi. 10-20.

	FIRST LESSON.	SECOND LESSON.
Sunday	Proverbs x., xi.....	
Monday	" xii., xiii.....	
Tuesday	" xiv., xv.....	
Wednesday	" xvi., xvii.....	
Thursday	" xviii., xix.....	
Friday.....	" xx., xxi., xxii. 1-16.	
Saturday.....	" xxii. 17, xxiii., xxiv.	

* When more than 23 weeks after Trinity Week occur in any year, the lessons for the four weeks here given may be employed. The Second Lessons can be taken from the arrangements for the weeks after Epiphany, which have not been used.

TWENTY-SECOND WEEK AFTER TRINITY.

Gospel, St. Matthew xviii. 21-35. *Epistle, Philippians* i. 3-11.

	FIRST LESSON.	SECOND LESSON.
Sunday	Proverbs xxv., xxvi.....	
Monday	" xxvii.	
Tuesday	" xxviii., xxix.....	
Wednesday	" xxx., xxxi.....	
Thursday	Song of Solomon, i., ii., iii....	
Friday	" " iv., v.....	
Saturday.....	" " vi., vii., viii.	

TWENTY-THIRD WEEK AFTER TRINITY.

Gospel, St. Matthew xxii. 15-22. *Epistle, Philippians* iii. 17-21.

	FIRST LESSON.	SECOND LESSON.
Sunday	Ecclesiastes i, ii.....	
Monday	" iii., iv., v., vi. 1-9.	
Tuesday	" vi. 10, vii., viii.1-15	
Wednesday	" viii.16, ix.,x.,xi.,xii	
Thursday	Esther i., ii., iii., iv.....	
Friday	" v., vi., vii., viii., ix., x.	
Saturday.....	Psalm ciii.....	